

The Living Church

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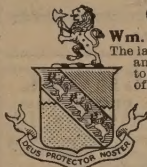
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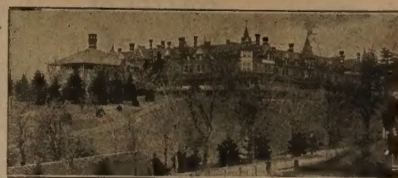
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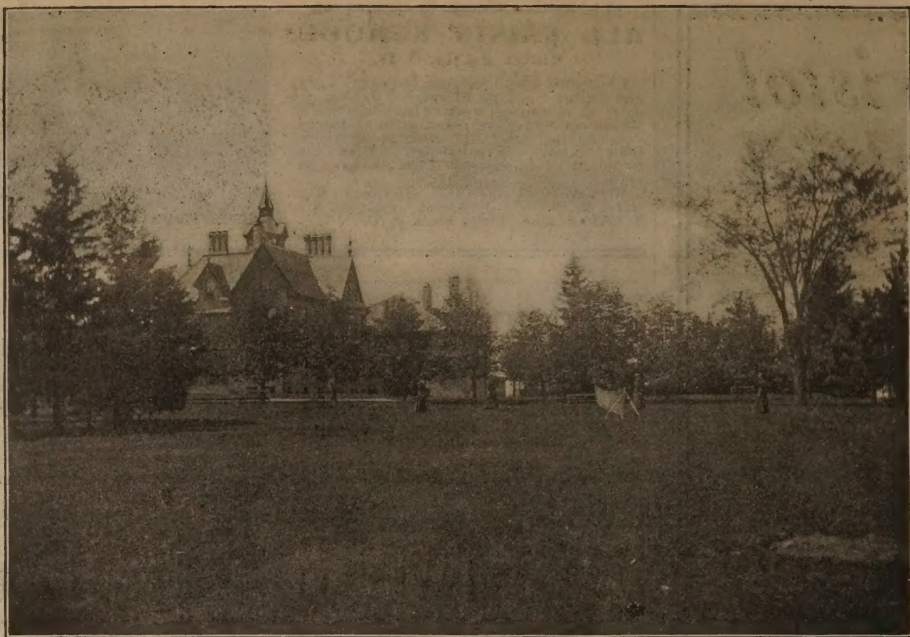
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The Living Church

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AD CLERUM.
"Esto subjectus Pontifici tuo, et quasi parentem animae suscipe. . . . Sed Episcopi sacerdotes sciant se esse, non dominos: honorent clericos quasi clericos: ut ipsis Episcopis quasi Episcopis a clericis honor deferatur."—*S. Hieron., ep. ad Nepot.*
"Praecipuum Episcopi munus semper fuit, ut alter Timotheus sanae doctrinae depositum custodiat, catholicae fidei talentum inviolatum, illibatum conservet."—*S. Vin., Com., c. 27.*
"Si Episcopi tantum sancta sit vita, sibi soli prodest, sic vivens. Porro si et doctrina, et sermone fuerit eruditus, potest caeteros quoque instruere, et docere suos, et adversarios repercutere, qui nisi refutati fuerint, atque convicti facile possunt simplicium corda pervertere."—*S. Isid., lib. ii. c. 5.*
"Propter ignaviam, et perniciosissimam Episcoporum, aliorumque Pastorum incuriam cuncta sunt haeritici, impiisque viris plena, qui errores disseminant, ac omnia sacramenta execrantur, blasphemisque deturpant."—*Quid Auct.*

NEXT Sunday tells us of the connection between Love and Prayer.
The religion of the day exalts human nature, makes "man the measure of all things," and sees in God a provision for man's needs, or the answer to his desires. This is not Love.
The Church, on the contrary, worships God as the Source of all truth and holiness, and teaches men that their lives are to be a response to His goodness, a witness of His power to sanctify and to save. "We love Him because He first loved us."
In the Gospel for next Sunday we are shown that we can speak to God aright only when we have heard His Voice and received some true knowledge of Him. The sufferer's "ears were opened" before "he spake plain." People find prayer to God difficult through their not listening to Him. "Hallowed be Thy Name," comes before the petition, "Give us this day our daily bread." Meditation prepares for supplication. Love inspires prayer, and prayer quickens love.
In the Collect we are taught to celebrate God's goodness as far exceeding our *desires* or *deserts*. "Not that we loved God, but that He loved us." So we become bold to pray.
In the Epistle we are led farther still. From hearing and speaking we pass to open vision. To hear God's law, to answer it in word and act, is not enough. "Sir, we would see Jesus."
Have we known "the ministration of the Spirit"?
†

SPECIAL NOTICE—The Publishers of "The Living Church"
find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to \$2.50 per year, and the special rate to the clergy to \$2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change were stated editorially in the issue for July 23d, which will be mailed on request to any who may have overlooked it.

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SOME PROBLEMS OF SECONDARY EDUCATION.

IT WAS a happy thought on the part of the authorities of Northwestern University at Evanston, Ill., to invite, in connection with the thirtieth anniversary of their honored principal, Dr. Herbert Franklin Fisk, a National Conference on Secondary Education and its Problems. The large attendance of American educators at that conference was not only a well-deserved compliment to Dr. Fisk and to Northwestern University, but it was also an indication of the widespread conviction of American educators, that our system of Secondary Education is, as yet, far from perfect.

A quarter century ago, the typical American could be no more cock-sure of anything than that the American public school system was absolutely perfect. To-day, the educated, thoughtful observer no longer holds that delightful conviction; yet it is probably true that the American schools in general are to-day far in advance of what they were then. The system has improved, and with its improvement has developed a greater degree of humility on the part of educators and observers. Both these facts suggest the probability that still greater improvements may lie before us in the future.

A number of very important topics were considered at the Evanston conference, the stenographic report of which now lies before us; and though it is obviously impossible to review so varied a group of addresses covering five distinct general subjects, there are a few matters therein treated that we may single out for special comment.

The first is, the abundant vindication of the superior excellence of the private school. It must of course always be understood that in referring to this superior excellence, it is assumed that we are comparing the *best* of the private schools with the public schools. The day when poor schools could be justified is far back in the past. Neither the Church nor any other agency can afford, to-day, to place into operation a school that cannot compete in scholarship and in equipment with the best that can be found. But assuming that the private school is thus equipped, its superiority to its neighbor supported at public expense is hardly open to question. Speaking particularly of girls' schools, in which he has had a wide experience, that distinguished educator, Mr. Arthur Gilman, of the Gilman School, Cambridge, Mass., well summarized the reasons for that greater excellence—and Dean Hodges took substantially the same ground with respect to boys' schools in his Holderness address recently printed in *THE LIVING CHURCH*,—in the following four propositions:

"1. The public school deals with masses, and children cannot be cultivated in mass.

"2. The school under individual management, conducted not for mere experiment, and suited to the capacities and dispositions of the pupils, is not the public school.

"3. There are no public boarding schools.

"4. The public school is debarred from religious instruction."

These four reasons undoubtedly furnish sufficient cause why the private school at its best is much to be preferred to the public school at its best. These are four elements of superiority in which the public school cannot hope to compete with the private school. It is of the essence of its being that the former should deal with large masses, and it is a corollary of our anomalous religious condition in America that it is "debarred from religious instructions." The public is more and more perceiving the limitations of the public school which rise from the latter necessity. Mrs. May Wright Sewall of Indianapolis struck the limitations of the public school system in exactly the right point, when she said:

"As one studies the history of our education, the curricula of normal schools and the methods of those who have trained teachers for their work; and, as he studies the curricula of the schools themselves, one sees that until within a relatively recent period the school was really adapted—taking its own publications and announcement of what it professed and claimed to do and wished to do—it was really adapted merely to the education of a disembodied mental faculty."

Now "a disembodied mental faculty" is precisely what our American system tried to train until we went daft over athletics, since which time we have trained bodies for one class and minds for another. We have forgotten the three-fold nature of the human being. We have assumed that instruction is education. We have gone on the principle that education is a sum total of facts to be communicated from textbooks to brains.

Little by little we are learning that this was wholly a mis-

take. Education, as it is more and more perceived by educators to-day, is a training, not only of mental faculties, but of character; of the whole person. More and more is it perceived that the communication of facts is perhaps the smallest part of a liberal education. Facts to-day derive their importance, not from the intrinsic value of the events related, but from the relation which they bear to the whole sum total of human experience. Facts, in short, are important to the individual in the ratio in which he can utilize them in sustaining a larger and broader life for himself or for his fellow men. Where once education was conceived to be a process of taking in, it to-day seems to be a process of building up.

But the fact remains that for the American children in general, the public school education is that which they must and will have, and it is, therefore, exceedingly reassuring to perceive that there is a larger tendency to-day on the part of educators to criticize the underlying limitations of the public school system. Very few to-day are satisfied with the non-religious character of the public school. One of the most interesting topics discussed at Evanston was "What May the Public High School Do for the Moral and Religious Training of its Pupils?" It is of course true that Northwestern University, being on a religious foundation, would naturally be expected to stand on the side of religious as opposed to wholly secular education. The reassuring part of the discussion, however, is that three out of four of the appointed speakers were professors at secular institutions, and all of them recognized the necessity, at least for training in morals, though not always perceiving that the Christian religion is and must be the only basis on which a permanent foundation of morals can be laid. Prof. Coe of the Northwestern University lifted the problem to a higher plane when he argued that the complete banishment of religion from the public schools is itself a sectarianism of the most obnoxious kind.

"Now, upon our common humanity, which is religious," he says, "the State has a right to build a fully human school. If some group of men should object to such a school, saying, 'It does not satisfy us, and therefore it is sectarian,' the reply should be that this objection, being an utterance of sectarianism, cannot be the basis of State action. The State can neither assume the point of view of any sect, nor can it agree to restrict its training to such a segment of the personality as may happen to be left after all the sects have defined their own prerogatives as they severally wish. Nonsectarianism is not a merely negative principle; it does not merely forbid one-sidedness—it also commands all-sidedness. For a school that ignores any side of the essential human personality is already one-sided, it is already sectarian. In a word, the entire exclusion of religion from our public schools would make them *ipso facto* sectarian in the fundamental meaning of that term."

Both in the addresses of these appointed speakers, and also in the words of the voluntary speakers, who appeared in considerable number when this subject was under discussion, it was evident that there is to-day a reaction from the old theory that religion *ought to be* banished from the schools. It is, indeed, difficult to understand how we can restore that which has been lost by the quarrelling of Christian people among themselves. The fact remains that when popular sentiment fully recognizes, as educators are themselves perceiving more and more generally, that the schools are not educating the children fully until they have educated them in spiritual culture, the way is paved for an introduction in some wise of religious teaching into the schools. No doubt the nature of such teaching will, when it becomes an immediate question, be one of great perplexity and one that will have in it many elements of danger. It need hardly be discussed at this stage.

To-day the important issue is to convince the American people that in the public schools we only partly do that which we are bound to do, if we would really develop the children in a normal manner.

It would be a pleasure to quote at some length from several of the addresses on this subject. Space makes it impossible to do so, but our purpose is fulfilled when we show that secular educators are no longer satisfied with the past ideals of public schools. They are perceiving that an education that leaves out moral and religious training is one-sided and imperfect. They are recognizing that it is not for the best interest of the American nation that such one-sided education should continue. Thus far, the condition is most hopeful. Whether amidst the distractions of a divided Christendom, which can claim no authoritative right to teach because of the conflicting claims of the different religious sects, it can be possible to mend our system in such wise as to do that which it leaves undone, is not easy to answer. It may be that this increase in the perception of the great evil of secular education which alone is given in

the public schools, will ultimately be one of the factors that will result in the reunion of Christendom.

DOMESTIC SCIENCE.

WE NOTE with satisfaction that in many of our best schools for girls, Domestic Science is becoming a prominent feature. That which should have come first, in the education of women, is coming at last. Better late than never! The next generation may see women everywhere educated on lines that will make them more efficient as women and not as rivals of men.

The complaint is made and insisted upon, that the system or lack of system heretofore prevailing in the education of women, especially in what is called the "higher education," does more harm than good, considered with reference to the general welfare of the nation. It is claimed, with some show of fact and reason, that this higher education not only fails to produce good home makers, but that it also actually tends to drive women from home life altogether. It is largely responsible for the "new woman," to whom fame is more attractive than family, and the chatter of the club more alluring than the prattle of children. Her ambitions and high-flown college education have given her no aptitude for domestic life; on the contrary, they have led her away from the rich fields and fruitful sphere of her birthright, to wander on barren uplands and waste her life in trying to do what men as a rule can do much better and with far less sacrifice.

The home is the corner-stone of the State. More Homes and Better Homes, might well be inscribed upon the nation's coat of arms. Any movement, therefore, for the uplifting of the ideal of home, and for the improvement of it in practical ways, should be welcomed and encouraged. Domestic Science aims to do this and is doing it. We are glad that it is finding a place, and a prominent place, in the college course for women. While it is taking nothing from the "height" of the education offered, it is adding very largely to its breadth and stability.

Domestic Science, as now developed in our best schools, is not a fad or a fanciful fringe on the scholastic gown. It is not simply cooking and sewing, learning to make bread and button-holes; it is a real department of study as well as practice; a science which calls upon a dozen other sciences for the best fruits of their investigations; an art which brings to the use and enjoyment of every-day life the best products of man's imagination and invention. The name that has been given to it is not pretentious. The mastery of it, in principle and practice, is no child's play.

While we cannot admit that any scheme of education for our daughters can be too "high," from an intellectual point of view, we are convinced that a purely intellectual training is not the one best calculated to develop womanly women. The social, the emotional, the devotional elements of a woman's nature are the most potent factors of her life, for good or evil to herself and to her race. More than man does she need many-sided culture, that she may be prepared for the many interests and issues of life to which she will be related. But she needs also, as truly as do an engineer or a physician, to specialize. She needs a professional as well as a general education. Home making should be considered and prepared for as a profession. It is a very important and difficult one. Economic, sanitary, and domestic conditions in general are more complex than in the days of our grandmothers; their self-acquired mastery of home arts would not at all fulfil the needs of our times. While some of the mechanical work and manual drudgery of their day have been eliminated from the home, many new conditions have been forced upon it. A house mother in our day need not learn to weave and knit and make tallow dips, but she should know enough to protect her family from yellow novels and typhoid fever. She should know how to make the best and most beautiful home that can be made with the means at her disposal. She should be prepared to meet and solve the many problems, scientific, aesthetic, hygienic, economic, which constantly arise in the field of her activity. For this she needs special training, and that training she may now have at school in a well-managed department of Domestic Science.

I.

WE REGRET that *The Church Standard* should look upon the decision of the House of Lords in the matter of the Free Church of Scotland, upon which we commented last week, as an incident indicating a possible danger to be anticipated by this Church when it shall change its name. The facts warrant

no such inference, and our contemporary has failed to show its ordinary intelligence when so absurd a fear is expressed.

Two Scottish religious bodies came together in one. Both changed their name, the United Church and the Free Church together becoming the United Free Church; but in doing so, the Free Church receded from a certain doctrinal position which it had previously maintained.

The question before the House of Lords involved, not the name but the continuity of the Free Church. The property possessed by that Church was held to constitute a trust to be maintained in setting forth the doctrines and practices of that Church. When the majority receded from a part of that doctrine and a minority maintained it, the House of Lords, as the supreme court of the United Kingdom, held that continuity rested with the minority and not with the majority. Accordingly, the small minority was given the property.

If the Free Church lost its property by a "change of name"—the supposition is absurd—why did not the United Church also, which also changed its name?

This American Church once changed its name from The Church of England to The Protestant Episcopal Church. In the territory of Hawaii it very recently changed its name from The Anglican Church to The Protestant Episcopal Church. In neither case was the smallest danger to property involved, as *The Church Standard* very well knows. In the former case the courts of Virginia distinctly upheld the right of the Church under its new name to hold property given to it under its former name, purely on the ground of the identity of the body under its latter with that under its former name. Other religious bodies in America—as the Dutch Reformed—have changed their names, and their property has not been endangered.

Surely the "silly season" has unduly affected our Philadelphia contemporary.

IT IS a great gratification to learn of the large success that has attended the sessions of the Vacation Conferences of the American Church Missionary Society held at Richfield Springs and Cooperstown, N. Y. The experiment was one in which success could not be positively predicted in advance, and that a sufficient number were found to demonstrate their faith in it by making the elaborate arrangements and by subscribing to the guarantee fund, shows a degree of enthusiasm in spiritual and missionary work that, amidst discouragements, one is not always able to assume.

The programme was exceedingly well arranged, the speakers were such as to disarm criticism on partisan grounds, and the arrangements were invariably successful. The guarantee fund is sufficient to meet all costs, so that every penny raised through the Conference sessions will go direct to missions. The sermons having for their subjects the deepening of spiritual life are, it is a pleasure to say, the factors in the Conference that are most warmly applauded by those who had the pleasure of being present. The spiritual side of the Conference was, indeed, by far the most prominent; next to it came lay work, as experienced in missions, in Sunday School work, in the Brotherhood of St. Andrew, and in Bible study.

We gladly and with gratitude express the congratulations of the Church to the authorities of the American Church Missionary Society, who have provided this spiritual and mental treat for Churchmen.

TWENTY-SEVEN years ago, when General Convention last met in Boston, a young priest of the Diocese of Massachusetts, the Rev. Charles L. Hutchins, was elected Secretary of the House of Deputies, after having already served for six years as Assistant Secretary. Since that period Dr. Hutchins has regularly been reelected at each session of General Convention, and since the preparation of the journals and the other important matters pertaining to his office have from that time been in his hands, it is obvious that he is, probably without exception, the most thoroughly informed person in this Church in regard to the legislation of the Church for at least the past quarter century.

Dr. Hutchins now states that he will not be a candidate for reelection at the approaching Convention, which will again meet in Boston. It will seem strange, indeed, to see another figure than himself occupying the chief position at the Secretary's desk. It is beyond question that the members of the House of Deputies will feel it as a serious loss, that his services may no longer be given to the House in that capacity.

There is now a vacancy in the presidency of the House of

Deputies. It seems impossible to think of a member of the House who is better able to succeed to that office than is Dr. Hutchins. His familiarity with precedents, his intimate knowledge of the work of past Conventions, his keenness in keeping from confusion a perplexing multiplicity of motions in such wise that their due order may appear, his intimate acquaintance with probably a greater number of the members of the House than that possessed by any other member, the spirit of fairness which he has invariably manifested, the confidence which is reposed in him by Churchmen of all schools and of no school of thought—all these, with other characteristics, point to Dr. Hutchins as the logical successor of the late President of the House of Deputies.

THE LIVING CHURCH presents his name to the consideration of the members of that House, in the confidence that so large a number will welcome the nomination to them, although it be in this informal manner and in advance of the session of the House, that his election, perhaps by unanimous choice, will be a foregone conclusion long before the Convention assembles.

IT IS a pleasure to commend the report of the committee of the House of Deputies on the subject of Courts of Appeal, which is summarized in this issue. The canons proposed are much superior to and more workable than those presented in 1901, and we can hardly understand how any Churchman who cares for justice, the honor and fair name of the clergy, and their protection from local injustice or prejudice, can fail to give his support to the measure. The system is wisely arranged to fit into a scheme of Provinces when those shall be constituted, but not to be dependent upon the prior creation of a Provincial System. With respect to the Colorado plan, of which Dean Hart writes in the Correspondence columns, the expense would seem to make the plan impracticable; and though the officer suggested could be of much service as a sort of Attorney General for the Church, he could in no wise take the place of a Court of Appeals.

As to the report of the committee of fifteen on the Missionary Canon, it is obvious that the rather trivial suggestions which they submit, though excellent, relate merely to subsidiary matters and in no wise provide any measure of relief for missionary difficulties. We are convinced that no such relief is practicable otherwise than through the Provincial System. Our missionary work is the weakest spot in our ecclesiastical system; not because the work is not well done, but because it is not well supported. So long as General Convention, meeting for three weeks once in three years, with substantially the same amount of work to do that Congress is unable to accomplish in sessions of from three to eight months annually, must be the ultimate legislator in missionary matters, and with a local and necessarily unrepresentative board in actual power, that long our missionary work will halt. It must be brought closer to the people; to all the people, in all the sections, and at all times. They must be more directly responsible for missionary support, and more directly influential in missionary expenditures. The work can be brought to their doors by means of the Provincial System, as it is not by the present system, and is not likely to be by means of any other.

The extent of the delay that must yet elapse before a Provincial System, wisely adapted to present-day needs, may be inaugurated, depends simply upon the length of time that must elapse before the Church is willing to put her missionary system upon a reasonable basis, in which the whole Church may be made practically responsible for the work. We must put up with missionary deficits, missionary failures, and missionary retrenchment, until that time shall arrive.

A HAPPY increase in the attention given by the Church to college men, is shown in the number of requests from the clergy in college towns to be advised of the entrance of Churchmen as students at these colleges. Whether requested or not, the information ought invariably to be sent to the clergy at such towns, particularly in connection with the smaller colleges away from the great cities. There are, unhappily, some of the clergy who are only too apathetic toward this branch of their work; but in many of the college towns they are awake to the opportunity which is thus given them, and in the others a concrete instance of a student commended to their care will sometimes produce a happy awakening.

And in many, if not in most of our secular colleges, the authorities would welcome, we are assured, the visits of the

Bishop or of some competent clergyman who would speak to the students on such subjects as the eternal verities of the Christian religion, or other religious or spiritual topics. Coupled with the secularism of our education, there is undoubtedly, to some extent, a reaction from its irreligion, and a groping desire to bring religion back into touch with college life where that may be done. Such lectures would, we have been informed, be welcomed in more such institutions than one would commonly suppose. Perhaps there are some of our Bishops who will embrace the opportunity to recall the names of the secular schools within their Dioceses, with a view toward discovering what approaches on their own part toward them, in the interest of the Christian faith, might be advisable.

ANSWERS TO CORRESPONDENTS.

ANGLICAN CATHOLIC.—(1) In Holy Matrimony, only the baptismal name is used in plighting the troth.

(2) There are no available figures from which to give the numerical strength of the several Churches of the Anglican Communion. The total is reckoned at from 25 to 30 millions.

(3) In counting the strength of the Church, baptized persons rather than communicants should constitute the unit; but in practice it is impossible by our present system to obtain the figures as to the former.

(4) Baptism by sectarian ministers is accounted valid in the Church only as lay Baptism. See the discussion of the subject in Darwell Stone's *Holy Baptism*.

M. A. G.—The vine, symbolizing the Eucharist, would hardly be an appropriate emblem for the yoke of a surplice, which is not a eucharistic vestment. The cross, or any other common symbol of our Lord, is more appropriate.

THE NEGRO IN AFRICA.

DOUBT is often expressed in regard to the value of the numerous discussions that are going on about the Negro. Some of these discussions are not born of knowledge, but there is little doubt that the public mind is being enlightened both as to the gravity of the situation which this country has to face, and the progress already made by the Negro. It is difficult to discover the truth in regard to his condition in this country. It is still more difficult to understand his real condition in the Dark Continent. Some months ago Dr. Talcott Williams called attention to the injustice of judging the Negro by the representatives that have come from a limited area in Africa where the worst conditions prevail. Dr. Franz Boas, the distinguished ethnologist of the New York Museum of Natural History, in a recent article in the *Ethical Record* shows what the Negro has done in Africa.

Doctor Boas calls attention to the fact that where the whites have come in contact with the Negro the industries of the latter have disappeared or been degraded. What we have observed among the Indians in this country, namely, the disappearance of the native industries, seems to have taken place in Africa, so that all the tribes that live near the coast are on a low level of industrial culture. Just as the aniline dyes have done much to ruin the Indian blanket, so there has been along the coast in Africa a substitution of machine-made European articles for the more artistic native products.

Doctor Boas says that the Negro all over the African continent is either a tiller of the soil or the owner of large herds and that only the Bushmen and a few of the dwarf tribes of Central Africa are hunters. It is true, too, that the use of iron is to be found among all the tribes except the Bushmen, and in some cases the workmanship both in iron and wood is of superior quality. Dr. Boas calls attention to the legal trend of the Negro mind. He declares that "no other race on a similar level of culture has developed as strict methods of legal procedure as the Negro has." Attention is called to the development of local trade among the Negroes, to their regular market days and market-places, and to their power of organization, as shown by certain Negro kingdoms. Some of the kings he speaks of as men of genius and indomitable will. He quotes the explorer Barth as saying of a certain Negro, King Askia, that "he not only extended his conquests far and wide, but also governed his subjects with justice and equity, causing well-being and comfort to spring up everywhere within the borders of his extensive dominions."

In closing his interesting article, Dr. Boas says: "These brief data seem sufficient to indicate that in the Sudan the true Negro, the ancestor of our slave population, has achieved the very advances which the critics of the Negro would have us believe he cannot attain. He has a highly developed agriculture, and the industries connected with his daily life are complex and artistic. His power of organization has been such that for centuries large empires have existed which have proved their stability in wars with their neighbors, and which have left their records in their chronicles. The achievements of the Negro in Africa, therefore, justify us in maintaining that the race is capable of social and political achievements; that it will produce here, as it has done in Africa, its great men; and that it will contribute its part to the welfare of the community."—*Southern Workman*.

THE ENGLISH EDUCATIONAL PROBLEM.

More Friction Engendered by New Rules.

RESIGNATION OF THE BISHOP OF SOUTHWELL.

Jubilee of the East Grinstead Sisterhood.

OTHER ENGLISH NEWS.

The Living Church News Bureau,
London, August 2, 1904.

BETTER a thousand times an open enemy than a disguised one, Church school managers may well exclaim respecting Sir William Anson. For the complete change of front and distinctly anti-Church policy which the Board of Education—to which Sir William Anson is Parliamentary Secretary—have now definitely adopted and promulgated in regard to the question of the attendance of parochial school children at church on certain days in the year, e.g., Ascension day, unmistakably spells Ansonism. And yet Sir William Anson, as an M. P. for Oxford University, warden of All Souls' College, Oxford, above all in his capacity as Chancellor of the Diocese of Oxford, quite naturally passes among men as a loyal Churchman. There is, indeed, I think, a good deal of reason to conclude that this baronet took no inconsiderable part in the production of Kenyon-Slaneyism, while there can be no doubt at all but that his influence has been the main determining factor in the recent issuing of the Board of Education circular to his Majesty's Inspectors. Such strange action as this on the part of the central education authority at Whitehall is undoubtedly *ultra vires*. Never before has the Board of Education interfered in the least with the practice—in many parishes an almost immemorial custom—of taking school children to church during school hours. *Per contra*, it has had the express sanction of the Board. In answer to a question in the House of Commons in February, 1899, Sir John Gorst (then Vice-President of the Education Board) said: "The practice of occasionally taking scholars to places of public worship during the time set apart for religious instruction has never been objected to by the Committee of Council, and is, in their opinion, legal; while, further, in February last, the Board held that the Act of 1902 did not confer on the local education authority any power to give instructions to the managers of "non-provided" schools as to the time and place at which religious instruction was to be given.

But in May came an intimation of a flatly contradictory opinion of the Board on this question—in Sir William Anson's *obiter dictum* in the House of Commons to the effect that Church school managers have no right at all to take the children to church for religious instruction during school hours. It appeared from this statement that the view expressed by Sir William was based on a novel and wholly inadmissible construction of the Conscience Clause of the Education Act of 1870. Soon afterward the Bishop of Chester wrote to the Education Board asking for an explanation of the discrepancy between Sir William Anson's utterance in the House in regard to this matter and a letter received some time previously from the Board by the Town Clerk of Chester. The Board, in reply, admitted that—"The view expressed by Sir William Anson in the House of Commons on May 18th is not altogether in accordance with opinions given during many years past, which recognize as permissible the practice of taking children from school to church for the purpose of attending Divine service or receiving instruction on certain specified days." But then they go on to say that under the ordinary by-laws of school attendance it follows that the managers "have no right to take any children to a church or to any other place than the school as an alternative to their receiving religious instruction at the school itself." It is obvious, however (as has been pointed out in a timely article in the *Guardian* from a legal correspondent), that by-laws, ordinary or otherwise, cannot override the provisions of the Education Act of 1870; which, in section 7 (1), commonly called the Conscience Clause, clearly contemplates the traditional practice of school children attending religious worship or instruction in religious subjects (unless withdrawn by the parent) elsewhere than in the school. And even in the Education Code, 1904, there is a direction that religious instruction, whether given at the school or elsewhere, must be entered in the time-table. Now, however (according to the new ruling of the Board of Education under the domination of Sir William Anson), the entirely reasonable and godly practice of taking Church children from the day school to church—as has

been done so long in the past—is to be put down, and no child in future is to be taken to church unless "withdrawn" from the school by the parent; while religious instruction in church shall no longer be part of the school work or appear in the time-table.

Now, we have a right to ask, Is the Church here in England, as well as in France, under the tyranny of a secularist government? Surely this arbitrary order of the Board of Education ought not to be tolerated by Church people, and it is a relief to know that Mr. Cripps has undertaken, on behalf of the Church Day Schools Emergency League, to raise this very important question in Parliament. It really almost seems as if Church schools, malignantly assailed as they now are by two such kindred evils as Kenyon-Slaneyism and Ansonism, must sooner or later inevitably fall either into the deep sea or into the jaws of the "moral monster of Undenominationalism." And where, in the first instance at least, in the event of either such dire catastrophe, would the responsibility rest? Most certainly upon the Balfour Government.

The *Times* states that the United States Ambassador has sent a cheque for £2 to the national memorial to the Venerable Bede at Monkwearmouth, and expresses the greatest pleasure it will give him to act as one of the patrons of the project.

The Bishop of Southwell (Dr. Ridding) has tendered his resignation, to take effect in three months. In consequence of enfeebled health as well as somewhat advanced age (being now in his 77th year), his doctor says it would be unadvisable for him to continue on any longer in the tenure of his See. He is entitled to a pension of one-third of the income of the Bishop, but this right he has decided to renounce, on the ground that his taking the pension would involve a serious diminution of the income of his successor. Dr. Ridding relinquished the Headmastership of Winchester School to become the first Bishop of Southwell in 1884, the appointment having been made by the Crown during Mr. Gladstone's Premiership. The mere fact that the retiring Bishop's type of Churchmanship and administration of the Diocese of Southwell meets with the hearty encomium of the *Times* newspaper suffices to indicate his lordship's individual position theologically and ecclesiastically and also the general drift of his Episcopal policy.

The Royal Commission has been holding further sittings during the past fortnight, and among other witnesses examined were Lady Wimborne, Mr. H. Miller of the Church Association, Mr. Justice Phillimore, and Mrs. Bruce, the last two representing the Joint Evidence Committee. It is understood that the Commissioners hope to be able to issue the first volume of the evidence already taken early next year.

The current number of the Society of St. John the Evangelist's monthly magazine states that Father Tovey will sail from Liverpool for Boston, U. S. A., on August 13th. This evangelist father has not, I believe, been long back at Cowley St. John from India.

The Community of the Sisters of St. Margaret, East Grinstead, one of the largest and best known of any in the English Church, has been keeping this year its Jubilee Festival—having been founded in the year 1854 by the Rev. Dr. John Mason Neale. The world-wide labors of the Sisters were (to quote from the interesting account of the celebration of the Festival in the *Church Times*) well represented by those present on St. Margaret's day (July 20th), for amongst them were Sisters from the American and Scottish branches, and from the mission field in South Africa and Ceylon. The visitors assembled in the quadrangle of the Convent while the procession was being formed. Presently the distant strains of "For thee, O dear, dear country" were heard, and the choir slowly emerged from the chapel:

"The cross-bearer led the way, with thurifer, boat-bearer, and acolytes; then the choir, which included three girls with violins and two cornet players; the various schools with their banners followed: St. Agnes' School, in white and pink, the younger ones in quaint little Dutch caps, the elder girls with black veils; the Orphanage children in blue frocks, white pinafores and hoods; the girls of St. Margaret's College in blue with white veils; then the white-veiled novices and black-veiled Sisters—a goodly line; the clergy; and, last of all, the venerable Bishop Richardson, late of Zanzibar, who is acting as *locum tenens* in the Diocese [Chichester] during its Bishop's absence in South Africa."

Among the clergy was noticed Dr. Mortimer, of Philadelphia. The service consisted of a Solemn Plainsong Mass, the celebrant being the Rev. R. E. Hutton, chaplain of St. Margaret's Convent. Canon Rhodes Bristow, of St. Saviour's Collegiate Church, Southwark, preached the sermon.

J. G. HALL.

POPE VERSUS FRANCE

Details of the Rupture Between France and the Vatican

A SPANISH PILGRIMAGE EXPECTED IN OCTOBER

Missions of the Russian Orthodox Church

The Living Church News Bureau,
Paris, August 1, 1904.

FOR the moment the interests involved in the question of the charges made against the Bishops of Laval and of Dijon seem to have taken such importance in French home policy, as to have eclipsed the public interest in the war in the far East. Nor does the question at issue touch so much what the Bishops have done, as the other burning question, Which is to get the better: the authority of the Holy See or the commands of the French Government? It is indeed a replica of the same kind of opposition of section to section which was made so evident in the Dreyfus affair, some years ago. The immediate case in point sinks into insignificance before the jealous antagonism of the contending parties.

The simple state of the matter is, that the Bishop of Rome, the Pope, has summoned two of his clergy, also Bishops, to appear before him to account for certain actions, which appear to the Holy See unseemly. The French State, which pays the recalcitrant Bishops, says, "There is no necessity for your going; stay where you are." The Holy See's answer to M. Combes is: "This concerns our family arrangements, and not external accidents; so be good enough to allow us to settle our own affairs."

Two French papers especially espouse opposite sides; the *Matin* for the French Government, the *Patrie* on the side of Rome. Each colors its version of the affair with its own ink. The latest news from the *Patrie* (July 29th) was to this effect:

The ministers had assembled at the Elysees to examine the answer of the Vatican to the note of M. Delcassé. M. Loubet was presiding. The Government had demanded the withdrawal of the letters, addressed directly to the Bishops of Laval and Dijon, which were considered to be contrary to the spirit of the Concordat (*regime concordatoire*). In default of this being done, the Vatican had been informed that Mgr. Lorenzelli, the Nuncio at Paris, would receive his passports, and the rupture of diplomatic relations between the French Government and the Vatican would be considered a *fait accompli*.

On the other hand, it is contended that the Congregation of the Holy Office at Rome, by its refusal, has no intention of violating the Concordat. It merely maintains its right to suspend offending Bishops from their spiritual powers, but not to deprive them of their Concordatory Titles, or of any emoluments they may receive from the State under that heading.

It is expected that this answer, clear and distinct, will have the effect either of provoking continued hostility on the part of the French, or of creating an open rupture.

The dismay at the announcement of the number of schools that will be closed in consequence of the carrying out to its bitter end the law touching congregations, by no means abates. Bishops of every Diocese are addressing letters of condolence and sympathy to the heads of the various establishments which will suffer. Nothing very marked will probably take place at present, now that with the summer solstice everything is in abeyance, and in the repose of the annual holiday.

But I should not be surprised if matters took a rather decided turn at the beginning of October, when the country will have had time to digest and assimilate the facts contained in these few pungent words of the Bishop of Nancy to the *religieux* and *religieuses* of his Diocese:

"Your congregations have just received a mortal blow, by the application of the law promulgated against congregational teaching. Ten thousand Free Schools had been closed during these last few years. The Government allowed itself 10 years to carry out the closing measure with regard to the 3,400 which yet remained. But haste was necessary, and so 2,298 more have just been inhibited. Of these 750, are schools of the *Freres Chretiens*, of which there were once in France 1,350."

There is nothing so convincing as "figures," and the Bishop has put the facts of the case in an uncompromising light. In contemplating the work of legislation under M. Combes' direction, it is not amiss to bear these figures in mind. The resolution of the result of it all will come when the question touches the tax-payer. The State must provide schools and teachers of some kind. Some one must pay. One can well imagine that the

passing of the next Budget in the Chamber, where it touches "Education," will be no peaceful scene!

Since above was written, Mgr. Lorenzelli has suddenly left Paris. M. de Coural has quitted Rome and the rupture is complete according to last night's papers.

SPAIN.

It may interest some, who may be at or near the ancient town of Zaragoza in the autumn, to know of a certain pilgrimage which is in course of preparation to do honor to the sanctuary of the Blessed Virgin of the Pillar of Zaragoza—a pilgrimage of Spanish women to that shrine. As a matter of national and characteristic interest the event will be somewhat unique. For there is in Zaragoza, besides the principal Cathedral, a second famous church, also bearing the name of Cathedral—"El Pilar." Here, runs the legend, the Holy Virgin appeared to St. James on October 12th, on the occasion of his missionary journey through Spain. As St. Andrew gave (as it were), the *imprimatur* of Christianity to Kiev, during his voyage up the Dneiper, and has hence been looked on ever since as the great Apostle Benefactor of Russia, so the vision of the Blessed Virgin to St. James, on a similar mission, has made Zaragoza famous, and the town a center of pilgrimage attraction in consequence. In the chapel of the church, its *sanctum sanctorum*, raised above the ordinary floor of the building, stands the Pillar on which the vision took place. It is to this pleasantly situated town of Aragon that thousands will flock in the advantageous month of October. Any one in the neighborhood of the Pyrenees at that time would do well not to miss the opportunity of a visit.

The Bishops in Spain are making a good move. It is no more or less than instituting a kind of Index with regard to the press, and especially those periodicals which, Socialist and anti-religious in their sentiments, are causing disturbance to quiet consciences; as *El Imparcial*, *Heraldo*, *El Liberal*. The Archbishop of Seville has taken the lead in this matter, and on the occasion of the meeting of a Society bearing the name of the Good Press (*Buena Prensa*), has urged his brother prelates to take the matter in hand, by indicating to the faithful which journals should be avoided. It seems to us somewhat simple and childlike; but then in Spain there are still numbers who are "simple and childlike" in their trust in the Church's advice. They may not be losers, perhaps, in following the counsel given.

RUSSIAN MISSIONS.

At a moment when the eyes of all Europe are turned upon the fateful struggle engaged in between Russia and Japan, and men are speculating upon its probable issues, in many cases with no very kindly feeling toward the larger combatant, one other stone is occasionally cast at the much-tried Empire. It is said that with other nationalities owing to the Orthodox Faith, Russia has not used her powers for evangelization. The charge is a false one.

An interesting work has been put out by the chaplain to the Russian Embassy in London, which throws no little light on the subject. If charity begins at home, evangelization has need to follow its example. If, according to the census of 1899, the population of the Empire is more than 128 millions and of those only 89½ millions are Orthodox, a large balance remains to be accounted for.

There are 13½ millions of Mohammedans, 6 millions of Roman Catholics, more than 5 millions of Jews, 6 millions and beyond of Protestants; of other Christians, and non-Christians, not a few. In face of these statements it would hardly be denied that Russia's home missions claim her first attentions. Since 1830, especially in Siberia, a great deal has been done to meet the case. In that year the Archimandrite Macaire founded the mission of Altai, when for the first time the tribes were preached to in their own tongue. At the same time Jean Veniaminov began a work on the Aleutian Islands, which he pushed on to Alaska. In 1847 and 1868 the question of translations was strongly taken up under Nicolas Ilminski. In Kazan, religious works are put out in more than 20 different dialects. In the eastern parts of Russia there are numbers of villages where the Liturgy is said or sung in Tartar, Tchouvache, and other languages. Schools are being founded everywhere. Since 1897 an organization has been established—the "Academy of the Church"—in which the pupils are divided into two sections, "Tartar" and "Mongol." The first are grounded in the Arabic and Tartar languages, the second in Mongol and Kalmonk; for work respectively amongst the Mohammedans and Buddhists.

Siberia is divided into 8 missions. The missionary work

of the six *European* Dioceses is organized on the model of the Siberian missions.

In these 14 missions from 1870-1899 it was counted that 124,204 conversions had been made, and the converts baptized. Besides this, the Orthodox Russian Church has 4 exterior missions; one to North America, founded at end of the eighteenth century, with resident Bishop at San Francisco; another to China, a Bishop at Peking; a third in Corea; a fourth in Japan, numbering in 1900, 25,231 faithful.

It can hardly be said that Russia has not attacked her missionary duties, with zeal. But her home work requires her greatest effort. We in the West can have little idea of the linguistic difficulties, the biases of race, the utter diversity of habits of the numberless peoples she has to deal with, within her very own domain. At the same time the poverty of some of these languages to be made the vehicles of teaching passes our understanding. There are dialects in which neither of the words *bread* or *fruit* are to be found at all. In order to convey in any sense the meaning of our Blessed Lord's words which refer to the serpent and dove, the passage has to be rendered: Be ye subtle as "ermine" and simple as a young "seal."

GEORGE WASHINGTON.

CLOSE OF THE A. C. M. S. VACATION CONFERENCE.

VACATION CONFERENCE HEADQUARTERS,
RICHFIELD SPRINGS, N. Y., August 13, 1904.

THE Vacation Conference comes to a close to-morrow after ten days of the pleasantest companionship, the most helpful meetings, the most spiritual sermons that many of us here have ever known, attended, or heard. There has not been a jarring note in the whole time. The local people have been more than kind, and even the weather has continued so good that a few drops of rain on one day were not enough to interfere in the least with the plans. The sermons at the evening services called out the largest attendances and were as a whole notable in that the spiritual standard which was desired when the Conference was planned was steadily maintained. It would be impossible to do these sermons justice, even if time and space permitted extended comment on them, so it may only be said that the Rev. John R. Matthews, of Southern Ohio, in the first three sermons of the Conference, maintained a high spiritual level, his congregations steadily increasing in numbers. Then the Rev. Dr. W. H. Van Allen of the Church of the Advent, Boston, preached on "The Christian Verities" and charmed all who heard him. The Rev. Dr. J. Sanders Reed of Watertown preached in the place of the Rev. James E. Freeman, whose daughter's illness prevented his attendance, and the Rev. J. O. S. Huntington, O.H.C., concluded the Conference with three sermons on personal religion.

From the opening day up to the present there have been constant arrivals, until the total registration exceeds three hundred, of whom about eighty are clergymen. The numbers are exceedingly gratifying, not only to the Conference leaders but also to the people of Richfield Springs, who had not expected near so many. Already the latter are urging the return of the Conference next year and are hinting at a large auditorium and other inducements, but of course nothing will be decided yet.

Although the Conference visitors are here and attendances are naturally larger, there has nevertheless been great interest in the Cooperstown meetings. The meetings have in nowise conflicted, as in each place an entirely different assemblage was drawn together. When the Rev. Mr. Matthews began the Conference sermons here, the Rev. J. O. S. Huntington was beginning in Cooperstown. Conference preachers were in both places on Sundays and on some of the week nights. The Church Music addresses were given in both places, and Cooperstown also had Sunday School talks by the Rev. Dr. Smith and the Rev. Mr. Hicks. One of the most delightful features of the whole Conference was a lawn fete, given by the Rev. Dr. Philip A. H. Brown and Mrs. Brown at their home in Cooperstown on the second Saturday. Special trolley cars took a large number of the people, and others went by stage to the head of Otsego Lake and thence by boat to Cooperstown. All returned by the trolley.

Other social features of the Conference were a reception at the Hotel Earlington, given by the proprietor, an afternoon tea at the Golf Grounds, and a concert by the Livingston College quartette at the same place. On one afternoon a large number of the people, on the invitation of Mr. Robert W. Taylor, went in carriages to Monticello, about three miles away, where there was a service and an address by Bishop Coleman to commem-

orate the 105th anniversary of the founding of St. Luke's Church there.

THE WEEK'S MEETINGS.

A rousing men's meeting considered Brotherhood Work, Bible Study, and Lay Work for Church Extension on Monday morning. Mr. Alexander M. Hadden of New York and Mr. C. G. F. Wahle, President of the General Church Club of the Bronx, presided, the former for the first half of the meeting. Various forms of laymen's work were considered by a large number of speakers, and it was announced for the American Church Missionary Society that it desires to foster the work of laymen in extending the Church, as lay readers and as Sunday School superintendents, although any intention to endeavor to control such work was disclaimed. Different phases of Brotherhood work were considered by Mr. Hubert Carleton and other speakers, and under the Bible Study topic, plans were discussed for increasing the systematic reading of the Scriptures by men.

The first speaker in the second part of the meeting, with Mr. Wahle presiding, was Dr. Matthew D. Mann of Buffalo, the eminent surgeon who will be remembered in connection with the assassination of President McKinley. He told of the work of the Buffalo Laymen's League, of which he was for four years president. Mr. Eugene M. Camp of the Lay Helpers Association of New York followed with an account of the Bronx Church Extension work with which that organization is identified. Mr. Camp emphasized the facts that men can be secured for this work, that organization is not a prime requisite, but rather that one man, in one place, starting one mission, will make the work known and others will cooperate and start other missions; that money beyond that which will be contributed by the people of the mission is not needed at the outset; and that people, even those who live in fine houses, will attend services in stores, and will be satisfied with a layman for leader until the work is strong enough to support a rector. The Rev. Mr. McHenry of Philadelphia told of the car barn work in that city, saying that men scoffed at it at first, but have become interested, as they always will when a man has a message. Concluding the meeting, Mr. Wahle said he spoke as a lawyer who had enjoyed the confidence of many men, some of them very well known men. He said these men weary of the search here and there for spiritual rest and assurance, and come at last, virtually if not always into the Church, to the Christ who alone gives comfort. Men do not want to overshadow the clergy, but they do want to be fed with that spiritual food which the Church can give.

CHURCH MUSIC.

Two addresses on Church Music, given first here and then repeated at Cooperstown, were by Mr. Walter Henry Hall, organist and choirmaster of St. James' Church, New York. Mr. Hall brought seven members of his New York choir to illustrate his talks, which were most delightful. The choristers sang a number of anthems, beginning with the unaccompanied selections by Palestrina and others of the older masters, and coming down to anthems of the present time, such as "The Souls of the Righteous" by Foster. Large audiences heard the lectures here and in Cooperstown, and the interest was so great that the choristers, by urgent request, repeated most of the anthems in the Berkeley parlors, Thursday evening. They also took part in the evening services.

GATHERINGS FOR WOMEN.

The women's meetings were by no means least in interest or enthusiasm. One of the largest gatherings of the Conference was the meeting on Tuesday morning, over which Miss Julia C. Emery presided, and at which \$45 was contributed for Missions. In addition to the women staying here for the Conference, there were present at this meeting a large number from near-by cities, including Utica, Oneonta, and Cooperstown, who came for the day especially for the women's meetings. Miss Emery talked about the work of the Woman's Auxiliary, and among other speakers were Deaconess Drant, who presented an object lesson of the work in Honolulu by having two little girls dressed respectively in Chinese and Hawaiian costume; Miss Jarvis, who read a paper on Cuban work and conditions that had been prepared by Mrs. J. H. Van Buren; Mrs. Pell-Clarke on the Daughters of the King; Miss Mary Barney on Conditions under Bishop Hare; Sister Phoebe Wooley on the Brooklyn work of the Trained Christian Helpers; and Miss Burt of Albany on the Church Periodical Club.

The Daughters of the King had a conference on Wednesday morning in the chantry of St. John's Church, at which a joint diocesan Assembly of the Central New York and Albany chapters was formed. Bishop Coleman of Delaware presided and made a short and inspiring address. Constitution and By-Laws were adopted and provision made for holding a meeting in June of each year, alternating the place of meeting in the two Dioceses. Mrs. Oliver Watson of St. John's Church, Auburn, was made President; Mrs. Leslie Pell-Clarke of Springfield Center, Vice-President; and Miss Alice Machin of Utica, Secretary. Addresses were made to the conference by the Rev. R. M. Church, the Rev. W. A. Masker, Jr., and the Rev. J. O. S. Huntington, O.H.C.

BIBLE STUDY CLASS.

In his Bible Study class, which met daily at nine, except on Sundays, when the hour was six-thirty, Professor Samuel R. Coladay of the Berkeley Divinity School went through the First

Epistle General of St. John. The studies were connected, the professor taking up the matter each day just where he had dropped it at the close of the hour of the day previous. The class was delightful and the numbers attending increased from day to day, so that the class had to be moved on Thursday from the chantry to St. John's Church.

SUNDAY SCHOOL WORK.

Attendance at the Sunday School Teachers' Training Class, conducted by the Rev. W. W. Smith, M.D., Secretary of the Sunday School Commission of New York, suffered somewhat in the latter days of the week because at its hour, ten in the morning, there was always one and sometimes two other meetings. There were, nevertheless, from thirty to seventy every morning, the smaller number representing those who heard all the lectures of Dr. Smith's course.

The plan which he followed is in general that of his book, *Sunday School Teaching*, published by The Young Churchman Company. The topics followed during this week were: Mental Development of the Child; Child Study; How to Prepare a Lesson; How to Teach a Lesson; Gaining and Holding Interest and Attention; How to Question; How to Tell and Use Bible Stories; How to Train the Memory; How to Build up Habits; The Grading of the Sunday School. In all his talks, Dr. Smith was full of suggestion, recommending helpful books for the teachers' library, showing the interest that lies in what is too often considered to be dry pedagogy and psychology, and not forgetting to say something about the often mismanaged business side of the Sunday School. The class was much helped in having available the excellent exhibition of Sunday School literature and helps prepared for the New York Commission by Dr. Smith. This exhibition was open all day long, and throughout the week was almost never without a group of visitors.

A meeting which is certain to have wide influence and which may lead to large consequences, was that devoted to Sunday School work, and which was held Thursday morning. The Rev. Dr. J. Sanders Reed of Watertown, N. Y., in a masterly address showed the evolution of the Sunday School from the time when its only object was to gather the children of the gutters together for instruction, until the present time, when it includes all classes of children and young people, and has become one of the strongest possible missionary agencies of the Church. The President of the New York Commission, the Rev. Pascal Harrower, was the second speaker. He told of the "desolate condition," in so many parishes, of the religious knowledge of the children. The problem of the child, he said, is the great problem of the Church. What method of instruction, then, shall we adopt? The Sulpician method, if properly conducted, produces grand results, but not one in a hundred of our priests is trained to conduct a Sunday School by that method.

The Rev. W. C. Hicks of St. Agnes' Chapel, New York, followed with a bright talk on the practical side of Sunday School work. He held that the curriculum of the school should include the study of the Bible, of Doctrine, Discipline, and History of the Church, Missionary Work and Study, and the raising of contributions for missionary purposes. His admonition to the teachers was that three things are necessary if pupils are to be brought to Christ: (1) We must know Him ourselves; (2) We must love Him ourselves; and (3) We must work for Him ourselves, and the pupils, seeing us, will feel the reality of the message we bring.

At the close of the addresses, feeling that the deep impression which had been made should take some tangible form, a resolution was adopted as follows:

"Resolved, That this Vacation Conference of Church Workers, in session at Richfield Springs, August 4 to 14, 1904, feeling the great importance of a more definite effort on the part of the Church for the better religious instruction of her children, do memorialize the General Convention to call special attention to the work of the Sunday School Commissions and Institutes already appointed in various Dioceses, and to further by any method which may commend itself to that body, the development and improvement of religious education within the Church; and further

"Resolved, That a copy of this resolution be sent to each Bishop of the Church."

WORK AMONG COLLEGE MEN.

A men's meeting that proved extremely helpful to those who are in colleges or connected with men's work in them, was held Tuesday morning in the chantry of St. John's Church, the Rev. Harvey Officer, Jr., of St. Paul's Society, Princeton, presiding. Besides the Rev. Mr. Officer, who explained the purpose of the meeting, speakers included the Rev. Henry A. McNulty, General Secretary of the Church Students' Missionary Association, and Mr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew. The Rev. Mr. McNulty told of the work of the Association he represents, and Mr. Carleton spoke about the college department of the Brotherhood. The addresses were followed by an open discussion in which the Rev. Dr. W. H. Van Allen, the Rev. John R. Matthews, Mr. J. Homer Deis, and others took part. Some of the points brought out in the discussion follow:

1. Churchmen in universities and colleges should not hold aloof from other Christian workers, but should, so far as possible, coöperate with them.

2. There should be a Churchmen's society in each university and college, membership in which should be open to all Churchmen.

Within this larger body should be a smaller circle, a Brotherhood chapter for instance, the work of which should be distinctly missionary.

3. The great need of the average man entering college is the friendship and sympathy of his fellows, and along this line alone organizations of Churchmen can accomplish great good.

THE SERVICES.

The early celebrations in St. John's chantry have been well attended throughout the Conference. The hour was seven-thirty, giving just enough time for breakfast before the Bible Study class met at nine.

In a beautiful grove of tall trees, opposite St. John's Church, meetings were held nightly at Sundown, save on two nights when cool weather made it advisable to hold them in the church. Chairs were provided in the grove and over the meeting place floated the Brotherhood flag used at Denver. A cornetist led the singing. There was a comprehensive extempore prayer, in one instance by a layman, and there followed a story by some missionary. The whole meeting lasted but half an hour and was closed by another prayer or by the benediction. The meetings were informal, unconventional, and so popular that the attendance rarely fell below 75. Among the speakers were Deaconess Drant on work in Honolulu, Bishop Peterkin on that among West Virginia mountaineers, the Rev. J. T. Kerrin of Jamestown on work in the Argentine, and the Rev. Robert Coles on China.

Great courtesy was extended by the Presbyterian pastor and people. On the first Sunday night the Church service was said, the Rev. Amos Watkins of Bay City, Mich., reading the prayers, the Rev. Dr. Darlington of Brooklyn, preaching, and Bishop Peterkin of West Virginia saying the closing prayer and giving the blessing. On the second Sunday night, the Church service was also said, and the Conference furnished the preacher. Preachers were sent to a Baptist Church near by, and to Good Shepherd Church, Cullen, St. James Church, Oneonta, and St. Mary's Church, Springfield Centre. In the Presbyterian church at Richfield the Sunday School training class met, and the exhibit was presented there. Three of the week-night meetings were held there, a layman presiding. On the first night Dr. Mann of Buffalo was the chairman, on the second, Mr. W. D. Baldwin of Washington, and on the third, Mr. Alexander M. Hadden of New York.

SUNDAY SERVICES.

[BY TELEGRAPH.]

RICHFIELD SPRINGS, N. Y., August 14.—This afternoon three thousand persons heard Bishop Greer of New York and Bishop Kinsolving of Southern Brazil talk on Missions. The meeting was held in the park in the centre of the village. There was an out-door procession with crucifer and one hundred choristers and a full band. To-night two churches were filled, Bishop Greer preaching at one and the Rev. John R. Matthews at the other. This afternoon, at the large mass meeting, Mr. Matthews spoke to four hundred men. In the grove meeting at sundown, Mr. Howard Richards, who is soon to go to China, pleaded for men volunteers. At Cooperstown, Bishop Kinsolving preached this morning and Bishop Coleman to-night. The church was filled. Bishop Olmsted of Central New York assisted in the service in the Presbyterian church to-night, when Bishop Greer preached; both wore their robes, and full Evening Prayer was said. Bishop Greer declared himself enthusiastic over the project of a permanent summer conference, and expressed the hope that the American Church Missionary Society will plan another next year, and hold it at Richfield and Cooperstown. He offered his assistance and said it means much for the spiritual life of the Church and for Missions. Some business men of Richfield put \$100 on the offertory plate this morning, marking it for foreign missions, if not needed for Conference expenses. Saturday there was a lawn fete at Cooperstown. Conference guests went by trolleys, and on the lawn of the Rev. Dr. and Mrs. Brown speeches were made by Dr. Brown, Rev. Ralph Birdsall, President Schieffelin, Bishop Coleman, and others.

A CORRECTION.

RICHFIELD SPRINGS, N. Y., August 15.—Dr. Darlington says his statement, printed last week, as to the chapel at Monaco, was incomplete. While there was much hesitation about starting the chapel, it was decided, in view of the needs of the place, to build it, and the chapel has been in use for some years. The Bishop of Gibraltar lately visited it, but some other Bishops have been reluctant to officiate there. This information comes from a philanthropist who is identified with the English mission at Madras.

CONFERENCE NOTES.

The Rev. J. J. Dimon, Grace Church, Mansfield, Ohio, came to the Conference, accompanied by his friend, the Rev. Arthur Dumper of St. Paul's Church, Norwalk, Ohio. He was invited to speak, on the second Sunday morning service, in one of the principal churches of Utica, where it was thought the people would like to hear about the Conference. Mr. Dimon hesitated about accepting, and said he would reply in an hour. His reply was:

"I would like to speak in Utica, and would like also to oblige the Conference committee. But I do not have meetings of a Conference

[Continued on Page 557.]

RETIREMENT OF ARCHDEACON KIRKBY

Hero of Indian Missionary Work is Superannuated

POPULAR SUBSCRIPTIONS INVITED FOR NEW YORK CATHEDRAL

A Sad Incident in which an English Deacon Figures Unpleasantly
CORNERSTONE LAID AT WEST SOMERS.

The Living Church News Bureau,
New York, August 15, 1904.

EXPRESSIONS of regret were general when it was announced last week that, because of advancing age, the Ven. Dr. W. W. Kirkby, rector of Christ Church, Rye, is to retire from active work. As he has arrived at nearly the age of eighty, Dr. Kirkby feels, it is said, that the time has come for him to rest. He will continue to live in Rye, and, it is said, may be made *rector emeritus* of the parish. Christmas Day, the anniversary of the commencement of his work in the parish, is chosen by the aged rector as the date on which his resignation shall become effective.

To few clergymen is granted the privilege of serving the Church in the course of one ministry in capacities as varied, as those in which the rector of Christ Church, Rye, has labored. His success in mission work among the Indians in the trackless forests about Hudson Bay, has been no less marked than his success in city curacies and a suburban rectorate. Dr. Kirkby obtained his title of *Venerable* from his appointment as Archdeacon of York, Hudson Bay, in 1876, and his degree of Doctor in Divinity from Racine. Ordered to the diaconate and priesthood in 1853 by the Bishop of Rupert's Land, he served for many years at Canadian mission posts, along the Mackenzie River in the far North, about Hudson Bay, and among the Chippewyan Indians. By his work among that Indian tribe he is perhaps best known, he having translated both the New Testament and the Book of Common Prayer into Chippewyan. Dr. Kirkby was in New York for several years between 1870 and 1885, in the latter year accepting a position on the clergy staff of St. Ann's Church, Brooklyn. Two years later he became rector of the Rye parish.

It is stated also that the Rev. Frederick W. Burge, curate at Christ Church, Rye, is soon to leave. The Rev. Mr. Burge was formerly an assistant at Richfield Springs and has also been rector of St. Michael and All Angels' Church, Seaford, Long Island.

Active work has begun in the popular subscription movement for the completion of the Cathedral of St. John the Divine. Leading in the effort is the diocesan committee for Cathedral work, an organization of Churchwomen, formed some years ago to further the Cathedral project. The Women's branch of the Cathedral League, a totally different organization, is working along dissimilar lines to the same end. At the instance of the diocesan committee, the Rev. Percival McIntire has addressed letters to every clergyman, Church institution, and Church school in the Diocese, asking support of the popular subscription plan. Responses have been many, and of over eight hundred mite boxes provided by the committee, the greater portion have been distributed among churches, institutions, schools, and individuals. These mite boxes were fully described in this correspondence recently. They are of iron, having on the front a picture of the Cathedral as it will look when completed, and are in two sizes. The smaller ones are taken by individuals, as a possible means of stated gifts to the Cathedral project. Effort will be made to get one of the larger boxes into every church in the Diocese. There are sought in every parish two women to take, under the direction of Mrs. William C. Casey, its head, full charge of the work of the committee in that parish. Funds now asked for Cathedral completion have particularly to do with the construction of the outside walls of the choir. This work can be begun immediately that funds are in sight, the foundations being completed. Already two of the eight great monoliths to surround the interior of the choir are in place, and others are to be set immediately. If \$300,000 looked for can be obtained, it will make possible the completion of the choir, out to the transept. The choir will seat nearly 4,000 and will relieve present overcrowding in the Crypt.

The Church in this city has had a very unfortunate and probably scandalous episode of late, in connection with the arrest of Charles Alfred Burleigh Hart. This man came to New York early in the autumn of 1903, representing himself as a clergyman of the Church of England. He claimed to be an

Oxford graduate and a tutor at what he termed St. Kenyon's College, Oxford. He met various of the clergy, and on invitation celebrated the Holy Eucharist in several of the churches within and beyond the city. He claimed to be in America to establish schools along the lines of those established in England by Canon Woodward, of which he declared St. Kenyon's to be the first. It was vaguely intimated that money was in sight from one of New York's wealthy men to open the first school.

It transpired later that these claims were false, and someone at length thought of looking in the English clergy list, when it was discovered that no such name appeared therein. The man's credentials appeared to show that in 1883 he had been admitted to deacons' orders in England, but letters received from the secretary of the Archbishop of Canterbury declared he had never been admitted to the priesthood. Recently it was found necessary to give out an official statement that the man was not licensed to officiate within the Diocese, and that his name did not appear in the English clergy list. The Bishop of Long Island also refused to license him.

The police finally became interested and learned from Scotland Yard in England, it is alleged, that the man Hart had twice been convicted and was sentenced for life to penal servitude, but was released on ticket of leave, after serving fifteen years of his sentence. He was acquitted on two other charges, largely, it is said, because the trial judge declared it to be impossible that any clergyman could commit crimes so awful as those charged against the prisoner. It is believed that he came to America directly on his release from prison. He is said to be a Jew, born in the Whitechapel district of London, and has, it is said, been declared by competent English authorities to be a degenerate of a serious nature.

One of his ventures was to establish services on Schenck Avenue, Brooklyn, and a card was issued bearing the information that the Rev. Dr. Hart was the rector of St. Mary Magdalen, and that "The church will be opened for English Church service on Sunday, July 10th, 1904."

On Thursday, August 4th, Bishop Potter laid the cornerstone of the chapel of the Good Shepherd at West Somers, a mission of the Archdeaconry of Westchester under the direction of the Rev. Eli D. Sutcliffe of the Church of the Holy Communion, Lake Mahopac. The mission has been established some two years, during which time it has been rapidly growing and money has been raised to build. The chapel, when completed, will hold about 150 and will cost about \$3,000. The service was well attended. The following clergy were present and assisted the Bishop: the Rev. Messrs. Frederick Norris, St. Matthew's Church, Brooklyn; R. C. Russell of North Salem; Gouverneur Cruger of Montrose; and the lay reader of the parish, Benjamin Mottram, of the senior class of the General Theological Seminary.

THE ANGELUS BELL.

DEDICATED TO FATHER CLAPP'S WORK AT BONTOC, PHILIPPINE ISLANDS,
WHERE, IN ACCORDANCE WITH AN OLD CUSTOM, A BELL IS RUNG
THREE TIMES DAILY IN MEMORY OF THE INCARNATION.

At morn, at noon, at eve, a sweet bell sounds,
In thrice-repeated peal, it stirs the air,
From out the thralldom of life's busy rounds,
It calls the soul to penitence and prayer.

Alike when day her hurrying task begins,
Or brightening climbs the zenith of her power,
Or lucent sunset hues the twilight spins,
I hear the solemn bell from out the tower.

Within my inmost soul its voice
Repeats the tender, sweet refrain;
"Christ was made man, O! man rejoice,
He dwelt on earth that thou might'st Heaven gain."

LINDA M. DUVAL.

THE RECEIPTS of the British and Foreign Bible Society for the year 1903-04 amounted to \$1,156,179.20. Its expenses were not met by this sum. The deficit amounts to \$83,581.96. During the same time the American Bible Society received \$496,194.34 from all sources. Among the Missionary Societies the Presbyterian (North) received \$1,131,510. Its expenditures exceed this amount, however, by about \$40,000, and for the first time in six years it closes the year with a debt. The American Baptist Missionary Union received from all sources \$735,585.02. The Presbyterian Church of Canada received \$109,454, but its expenditures amounted to \$135,057, making a deficit of \$25,603. The Southern Baptist Convention received \$247,629. The Society for the Propagation of the Gospel received \$766,927.28.

The Unity of Child Life

A Sermon

By the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts

"And he went down with them and came to Nazareth and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."—St. Luke II. 51-52.

COULD anything be more natural and simple than the development of the child life of Jesus? The lowly, pure-minded mother with insight and force of character; the close touch with Nature, the birds, the flowers of the fields, the shepherds, the village associations, the discipline of little duties and daily labor; the simple but thorough teaching in the history of the Nation, the worship in the synagogue. Through these and other influences and experiences the channels of life were opened for the growth and development of the resources of His character, the inherited and God-given powers.

The whole story sometimes seems too simple and natural; so much so that tradition has created apocryphal stories of the miraculous powers of the child. Thus prone are men to think that great spiritual personalities can be developed only in association with strange and wondrous phenomena.

We miss the whole meaning of His childhood if we lose sight of its simple, natural development under the watchful eye of parent and Heavenly Father, or if we think of Him as endowed at once with supernatural power and knowledge.

If there is anything that stands out more saliently in the education of the child Jesus than the naturalness, it is the free play that is given to the individuality of the child; in fact the two go together. Under natural conditions the individual finds room for development; under artificial conditions the individual is lost in the conventional.

In modern life there has been one special influence at work toward the suppression of the natural individuality of childhood; it is that of great numbers. There are so many to be educated that system is necessary; then system gradually hardens into mechanism, and in our public school rooms we have become accustomed to the large classes where voice, manner, articulation, attitude, habit of mind, method of work, and interpretations of literature are to the last degree uniform and mechanical. The turning off of a lesson is much like the turning off of so many yards of cloth. The fault is not necessarily with the teacher, but with public sentiment which wishes education cheap and ready-made.

If, say the people, the modern spindle can take the place of the old spinning-wheel, why cannot a hundred children be turned out educated as easily as one? Simply because they are not spindles, but children.

The light, however, is beginning to break, and the leaders in education are demanding that the individual shall be recognized and that the inherited and original talents of each child shall be given free play.

Think, my friends, what this mechanical theory has done, or rather undone, in the religious education of the child. The days are not long past when clergymen and Sunday School superintendents took pride in running all the children through the same theological mould, and graduating each and all with lifeless and nerveless conceptions of the Bible, the Christian Faith, and the Church. Fortunately there were some born teachers and many parents who, studying the characters of the different children, called forth the latent powers and developed the individual. It takes a generation, however, to overcome a system: and to-day there are many, very many, parents who have no other conception of religious teaching than that which they gained in their childhood.

One point that I want to impress is that there is a deep and strong dissatisfaction throughout the whole line of Christian teachers in and out of the Sunday Schools with the old system; and what is more important, an effective movement which is bearing fruit each year in better methods of study and fuller development of character. Rectors, Sunday School superintendents and teachers are some of them alive to a sense of their responsibility. The real question for each parent is: Are you careful that your child is as well fitted for his Sunday School work as he is for his day school? Does he get, in the preparation of his lesson, the sympathetic interest of those at home?

Is there, especially, an earnest and careful effort to reach him and touch him along the lines of his own temperament and ambitions, and thus quietly but skilfully lead him to an intelligent and strong grasp of the faith in his own way and by his own affections? The vine that gains the strongest hold upon the wall must be allowed to creep along its own way upward and fix its own tendrils.

Another feature stands forth from the story. Recall the scene for a moment. Jesus was moving up with His parents toward Jerusalem. In His provincial life at Nazareth, the great and holy city had filled a large place in His mental vista: the story of the chosen people, His nation, His ancestors, was a daily theme in the home. As he approached the city, the walls, the gates, the streets and buildings, were already familiar to Him through the account of His parents' earlier visits. With a sense of awe and national pride He entered the courts and stood within the great hall, so familiar and yet so strange. Then seeking His own way to the Rabbis whose names He knew, He was lost in their interpretations of the Sacred Books; questions which had been pent up for years now poured forth. He could speak to them as He had not dared to speak to His parents; His mind was developing with wondrous force, His imagination was kindling, His faith was gaining new adjustment, and doctrines were seen in a new perspective. Yet this mental ferment was all within the sacred precincts of the Temple. The influences of home, school, and religion met in the youth. The threads of thought and faith, of criticism and worship, of history and religion ran in and out amongst each other, creating a unity of texture from which no part could be withdrawn.

The unity of the child life is my suggestion. There have been times when we have lost sight of it. The great progress in manufacture and commerce has come through division of labor; each step in the process of manufacture is complete in itself, and as the product goes from field to factory, from factory to dye-house, and dye-house to shop, there is little connection between one and the other; the very element to be sought is systematic division. So the age of commercialism has sought not only to educate the children in the mass, but also so to divide the work as to make each step complete. And we have talked with pride of the schools being separate from the homes and the church, of secular education and religious education, of keeping religion out of the school and science out of the Church. We have said that the Roman Catholics are out of sympathy with American institutions because they have insisted upon the religious and secular education going hand in hand, we meanwhile forgetting that it is not the principle but their particular form of applying the principle which might under some conditions be open to question. No! I have the feeling that the Romanists may have been doing a good work for the whole people in proclaiming by the support of their parochial schools that they are ready to be taxed twice for what they and the whole Christian Church, and in fact all people, must finally stand by—the unity of the child life.

Under our system of division of labor, there have been great breaks in the connection: a few years ago it was discovered that somewhere between the home and the school, patriotism had been forgotten. Flags were therefore run up over the school-houses, and the children now associate their country, not with their homes but with their schools. A temperance wave sweeps through our communities, and again text-books on that subject are called for, while the foundations of temperance—self-control, and consideration of others—may be neglected in the children's homes. When a movement for religion arises, all eyes turn to the churches as if they alone had religion in charge.

With all our talk of the distinction of Church and State, of secular and religious, of ethics and faith, the fact is that we who compose the body politic are men and women, and that we and our children move from home to school, to church and back to school and home, and that every one of us takes himself, his character, and his influence with him. The school teacher who has been brought up in a Christian home, and who, Sunday after Sunday, worships in church, can no more keep religion out of her school room than she can be present and absent at

the same time. While she is there, though no Bible be read or prayer uttered, the personal expression of faith is in the teacher's character, and every word that she speaks and every lesson that she teaches is tempered by the spirit of her religion.

The home may be called the centre of the affections and the place where the family lives; but into the home from the schools come the intellectual life and educational methods and no ignorant parents can keep them out while their children enter. The Church may be the centre of moral teaching, to be emphasized also in the home; but with the meeting of teachers and school, the moral study again begins, and in discipline, forbearance, and industry, the deeper principles of morality are sustained.

Jesus is no sooner in the temple than He finds Himself in the midst of the doctors; and while He is intent in His studies, the influence of home enters in the presence of His anxious mother.

What I want to emphasize here, is not only the Unity of the child life, but also the importance of broadening the scope of each of the fundamental institutions in the development of the child's character, the home, the school, and the Church, so that they will be more helpful to each other.

Take, for instance, the virtue of patriotism. Why should it be identified with the school and the home and not also with the Church? In fact the Church is the one great patriotic Society; the only Society in which are remembered every day by title the President of the United States and all others in authority, and God's blessing asked for the State. In English churches, ancient banners recall the glories of the Nation's past. Far better is it that in worship and sermon, in special service and Sunday School, the duties and privileges of citizenship be upheld; not from any secondary motive of expediency, self interest, or national power, but from the one great motive that as God is the God of Nations, so His children have their part each in upbuilding a Nation to the glory of God.

In fact it is by leading children up toward the great mysteries of life that we really touch their deeper springs of thought and character. It is just here, I believe, that our child culture is weakest in these days, in our distrust of the child's imagination, and a timidity which will not allow us to let our feet off the solid of material fact and that holds the child down with us.

Unfortunately the world and its conventionalities are governed by adults, most of them very commonplace people; they earn the wages, keep the house, buy stocks, cut off coupons, and travel the dusty highways along which the mass of people move. There is an atrophy of the imagination.

The child lives half his time in another world. We put him in a four-walled school room with rows of desks, we give him facts and figures and do our best to make him an unimaginative adult like ourselves; but in spite of this, he still clings to his other world imaginings.

The critical spirit which, in killing errors, has hidden many beautiful truths, tries to rob the child of his Santa Claus, but still he believes the truth behind the story. Some biblical interpreters with Occidental literalism have been trying in the past generation to make the stories of Adam and Eve and all the beautiful myths and idyls of the Old Testament run parallel with scientific discovery. The children have, however, understood them all the time; they are in the language of childhood and the child continues to live in the higher truths they tell. I believe that to the child Jesus the mystery of the temple, the veil, the Holy of Holies spoke as really as the doctors. Now the great inspirer of the imagination is religion; the great teacher of the truths about which the imagination has freest play is, or ought to be, the Church. And when men and women withdraw their children from the Church, and by their neglect of religious training deprive them of the elements of faith, they have sent a fatal chill through the child life and snatched from children the very element which in childhood is their joy and in manhood may be their salvation.

Why is it that so many men who have had all that money can give in education and the comforts of civilization, are content with the commonplace life of trade and the newspaper; they have none of the old heroic dreams of their childhood; no cry of poverty, social unrest, or of State calls them forth? Because (and I believe that the fault has been largely with the Church) they have not habitually had their imaginations kindled with the great facts of the spiritual world; religion has been given to them as a creed and not as a life; faith has been dull prose, not glorious and true poetry; worship has been "going to church" and not the communion of spirit with spirit; the Bible has been a book of moral teachings and doctrinal state-

ments, and not the living, throbbing record of heroes and the very Son of God Himself.

They therefore have and can have no conception of a wonderful world about them; unseen; of spirits of just men made perfect; they cannot hear the calls that have come to men like Gordon, or Livingstone, or those Chinese martyrs that fell a few years ago.

It is within the Temple, in worship, that the spiritual imagination is kindled. Let any one of us trace life back to our boyhood and girlhood, and realize how our finer thoughts have been created and sustained in the Temple.

Some people are looking for the day when our churches will be centres of philanthropic works and our pulpits the rostra of social reform. If our churches are to continue to do their deepest, strongest, and best work, they will remain Houses of Worship.

One word more and I am done. From Nazareth to Jerusalem and back to Nazareth went the child Jesus; from home to broader experiences at the school, in college, in the great city, in the churches, go the youth, and then home. Whatever school or church may do or undo, it is, my friends, and you know it, the home that sets the deepest impress on the child character. Your boy may pass forty weeks at school or college; but every day of the forty weeks, he remembers and often acts upon the standards and ambitions of the home. He knows them. He cannot be deceived. What responsibilities, what blessings, those of the parents, in leading, by their lives of truth, faith, and holiness, their children from the home, through school and Temple, and still keeping them under the influence of the home!

CONFERENCE AT SILVER BAY.

By THE REV. ARTHUR S. LLOYD, D.D.

THE Conference of the Young People's Missionary Movement at Silver Bay, July 24-31, was a meeting of more than passing significance. The movement itself is in the hands of young men, all having applied for service in the foreign field. About 400 young people were assembled from many quarters, representing some 25 different bodies of Christianity, having a common purpose—to learn how to become more efficient in the work this movement represents.

There were many people varying in mood and temperament. There seemed to be but one aim—to know better so as to be able to teach to others of their own age more effectively the wonderful progress Christian Missions are making; and so to enable them also to realize their responsibility, and their high privilege in having part in this work.

That those assembled might not fail to receive what they came hoping to get, most careful and wise preparation had been made beforehand by the leaders of the Conference. Expert teachers had been provided for what were practically normal classes. The various mission fields were represented by men and women who had worked in them for years. The appeal China makes for help was voiced most forcibly by two young Chinamen, one being the son of Christians martyred during the Boxer uprising, the other a lineal descendant of Confucius. The addresses made at the evening meetings when all assembled for worship were marked by simplicity and realness most refreshing.

The days were well filled with actual hard work. The breakfast bell rang at seven and at eight o'clock Dr. Sailer met for an hour those who assisted him in his mission study classes. At nine, Bible classes assembled to be showed how to study the Scriptures, not only for the person's own profit, but that he might know how to make his knowledge useful to others also. Ten o'clock found all divided into groups comparing and studying methods for making work effective. At eleven the work changed again, and Dr. Sailer, in his inimitable fashion, for an hour taught teachers how to teach.

Dinner came at twelve, after which, except for certain committees which of necessity held meetings, the afternoon was given to the recreation that the strenuous morning had made judicious, and what with the lake and the mountains and the tennis courts, there was no lack of opportunity for the taste of all to be gratified.

After the evening service at 7:30, the various denominations assembled separately for the purpose of discussing the day's work, and to consider how what had been taught them could best be applied in their own conditions for the purpose that had been all the while kept clearly in view—how to make

[Continued on Page 550.]

OLD TIME SCHOOL BOOKS.

ONE of the entertaining books of the year, and one, moreover, which is useful as throwing much light upon the customs of American people of a century and more ago, is *Old Time Schools and School-Books*, by Clifton Johnson, published by The Macmillan Company.

It would seem impossible that so much of wit, humor, and American folk-lore could be gathered from the pages of such uninteresting looking volumes as undoubtedly were the school books of the eighteenth and early nineteenth centuries. Mr. Johnson's book is replete with illustrations in the rude style of that day, which add so greatly to the living interest of the volume that even quotations from it are sadly lacking in the force of the original when separated from the accompanying illustrations.

Mr. Johnson traces the rise of the school system of New England and afterward of the country at large, and shows the religious foundations underlying and permeating the whole educational system. It is, however, rather with the school books than with the schools that this short recapitulation of some of the oddities that in all good faith were taught to our ancestors in their childhood days, shall deal.

Those were days when child study and pedagogy as a science were as unknown as the telephone or the X-Ray. The attempt to adapt knowledge to the mind of the child had not been dreamt of. Facts were facts, and the children must adapt themselves to the facts. The adaptation given in the school books was intended to combine moral and religious instruction with the three R's.

Mr. Johnson believes that the early American schools had for their text-books, a catechism or primer, a Psalter, and a Testament or Bible, to which was occasionally added a school book of some sort, of English origin. He thinks that the only school book printed in America prior to the Revolution was a Latin grammar by Ezekiel Cheever. This book, which probably belongs to the seventeenth century gave English and Latin texts or sentences side by side, and under were remarkable wood cuts which cast vivid rays of illumination upon the page. The common things of the life of the day were treated in Latin, as also in English, with apt illustrations.

By the time the eighteenth century was reached, there had been a larger importation of English school books, and these all combined religious with secular learning. One of the titles is *"The Protestant Tutor, instructing Youth and Others, in the compleat method of Spelling, Reading and Writing True English: Also discovering to them the Notorious Errors, Damnable Doctrines, and cruel Massacres of the bloody Papists, which England may expect from a Popish Successor: Printed by and for Tho. Norris, and sold at the Looking-glass on London-Bridge."* The title page from which this is taken is dated 1715, but there were earlier editions, and the book apparently enjoyed a considerable circulation. Herein were given the alphabet and a few words to spell, combined with rabid anti-papal matter, illustrated, says Mr. Johnson, "with dreadful pictures of persecutions and of heaven, hell, death, and the judgment."

The sentences given for the learning and delectation of the children were such as would hardly be deemed appropriate to like text books to-day, and some of them were too vulgar to quote. Mr. Johnson finds in the eighteenth century, the following propositions which the children were to learn to read and spell:

"Joan is a nasty Girl.

"Ugly Witches are said to have been black Cats.

"The Report of the great Portion of an unmarried Virgin is oftentimes the Sound of a great Lye.

"Greedy Gluttons buy many dainty Bits for their ungodly Guts.

"Children drink Brimstone and Milk for the Itch.

"If we should compare the Number of good and virtuous Persons to the Multitude of the Wicked, it would be but very small."

The American production of text books, after the Latin grammar already mentioned, seems to have begun with the *New England Primer*, which is not altogether forgotten even at this day. The earliest mention of the volume is ascribed to 1690, when the following advertisement was set forth:

ADVERTISEMENT.

"There is now in the Press, and will suddenly be extant, a Second Impression of *The New England Primer* enlarged, to which is added, more Directions for Spelling: The Prayer of K. Edward the 6th, and Verses made by Mr. Rogers the Martyr, left as a Legacy to his Children.

"Sold by Benjamin Harris, at the London Coffee House in Boston."

This *New England Primer* held its own, sometimes with title adapted to other localities, for a full century, and was said to be used in Dame Schools in Boston as late as 1806.

The rhythmical method was used in teaching the alphabet, beginning with that series of rhymes that will yet be remembered by many from the first lines, which were unchangeable though many versions of the remainder were found:

"In Adam's Fall
We sinned all."

The doggerel rhymes contained in the same primer are interspersed with unpleasant intimations of the horrible fate of the wicked when they shall be cast into hell, and a lurid picture, "depicting Mr. John Rogers burning at the stake, with his wife and ten children looking on," as well as many similar incidents.

But it was Noah Webster who revolutionized American elementary learning. Born in 1758, his first spelling book was printed in 1783, and his subsequent works in compiling the dictionary and various text books, make him almost deserve the title of the Father of American Pedagogy. Webster's "Blue Back Speller" is even yet gravely recommended by many revered persons of the elder generation, as far beyond the new method of study of this day. Not only was the student of the Blue Back Speller instructed in the art of spelling, and in many weighty propositions appropriate to different kinds of work, but there were interspersed rules for married people, and cautions to avoid haste in marrying.

No doubt the child who was first learning to spell would derive much benefit from such reading as the following, taken from the old Blue Back:

"Art thou a husband? Treat thy wife with tenderness; reprove her faults with gentleness.

"Art thou a wife? Respect thy husband; oppose him not unreasonably, but yield thy will to his, and thou shalt be blest with peace and concord; study to make him respectable; hide his faults."

Illustrated fables also proved an important part of the Blue Back, and some of the pithy sentences which were presumed to impress their vigor upon the child's mind, as well as teach the child to read and to spell, are the following:

"The man can put on his wig.

"I love the young lady that shows me how to read.

"Visitors should not make their visits too long.

"Never pester the little boys.

"The dysentery is a painful disease.

"Large bushy whiskers require a good deal of nursing and training."

From another speller of the later eighteenth century, Mr. Johnson is able to glean the following interesting extracts:

"Dinner is ready. Come little frozen boys, come get some pudding.

"Will mamma give Charles some beer? Yes, Charles shall have some beer.

"Wipe your mouth before you drink. Do not cough in the cup.

"Thomas, shall I help you to a potato? No, sire, I have dined.

"Then go to the scullery, and wash your hands, your face, and your teeth.

"This is winter. Well, never mind it. We will sit by the fire, and read, and tell stories, and look at pictures.

"Take care, little boys, you stand too near the fire. You will burn your shoes.

"Do not spit on the floor. Spit in the corner.

"Poor little boy is sleepy. He must be carried upstairs.

"Pull off his shoes. Pull off his frock and petticoat. Put on his nightcap.

"Lay his head upon the pillow. Cover him up. Good night."

These sentences are of interest as showing the simple manners of the day, quite as truly as the incongruity of the sentences framed. The customary plan of education was to depict the abnormal pleasure in acquiring learning on the part of the good child, compared with the wickedness of the sinner, which in the end was always routed by triumphant virtue. Such an expression as—

"O how I like to read my book, and be a good child, and mind what my pa and ma tell me,"

taken from a spelling book which first appeared as late as 1823, which was announced as a work "to advance principles suited to the rising generation in the United States," is not uncommon.

The Readers carried moral training even further, though mingling it with more quixotic propositions. An example of the latter taken from a reading book of 1823 is the following:

"A giddy, giggling girl gave a noggin of gruel to a big beggar with green glass goggles, going out of a greasy groggery."

"Nathan Noonan knows his nose; no man knows I know he knows his nose; his nose knows he knows his nose."

Here is a good illustration of the moral reading of the day:

"THE HORSE RACE.

"Who loves a horse race? Are not too many fond of it? Does it not lead to many evils, and to frequent ruin? Never go to a horse race. Mr. Mix had one child, whom he called Irene; he had also a good farm, and some money. He went to the races with his child, dressed in black crepe, for the loss of her mother. Here Mr. Mix drank freely, and bet largely, and lost all he was worth. At night he went home a beggar; took a dose of brandy, and died before morning, leaving his child a pennyless orphan. Never go to a horse race."

The dire penalty of eavesdropping through a key-hole is vividly set forth in the following paragraph from a story told in a reader of 1823:

"Once, when she was stooping, half double, under the parlor window, her father, not knowing that she was there, and finding that a fly had got into the glass of beer that he was going to drink, went to throw out the beer, and emptied the tumbler on Charlotte's head."

The *Farmers' School Book*, published at Albany in 1837, was not only devoted to the art of reading and writing, but had chapters on such subjects as "Chymistry," "The Nature of Manures," "Raising Calves," "Making and Preserving Cheese," etc.

A reader of 1839 published at Concord, N. H., contains a glowing poem entitled "The Pot of Baked Beans," in which that product of New England is extolled in highest terms and is compared with the boasts of other sections of the country, to the great detriment of the latter. The concluding verse of this poem reads thus:

"The pot of bak'd beans. Ah, the muse is too frail,
Its taste to decant on, its virtues to tell;
But look at the sons of New England so hale,
And her daughters so rosy—'twill teach thee full well;
Like me it will teach thee to sigh for the means
Of health, and of rapture—the pot of bak'd beans."

Arithmetic as an elementary study dates only from the late eighteenth century, having first been required by law in Massachusetts in 1779. It appeared in that day to consist largely of catch questions and of such testing of mental powers as is to-day contained in charades and the like puzzles. These problems throw indirectly a considerable light on the customs of the day. An arithmetic of 1801 required its pupils to solve problems resulting from gambling at cards, as follows:

"A, B, and C, playing at cards, staked 324 crowns; but disputing about tricks, each man took as many as he could; A got a certain number; B as many as A and 15 more; C got a fifth part of both their sums added together: how much did each get? *Ans.*—A 127½, B 142½, C 54."

Interesting problems in a Massachusetts arithmetic of 1807 are the following:

"If 8 boarders drink a barrel of cider in 12 days, how long would it last if 4 more came among them? *Ans.*—8 days."

"Three boys, John, James, and William, buy a lottery ticket for 3 dols., of which John pays 90 cts., James 1 dol., and William the remainder. This ticket is entitled to a prize of 2,000 dollars, subject to a deduction of 12½ per cent.; how much is each to receive? *Ans.*—John 525 dols., James 533 dols., 33½ cts., William 641 dols., 66½ cts."

There are also numerous catch questions, such as the following from a New York State arithmetic of 1807:

"When hens are 9 shillings a dozen, what will be the price of 6 dozen of eggs, at 2 cents for 3 eggs? *Ans.*—48 cts."

There appears to be no incongruity perceived in the thought of training children to figure on the distribution of liquors or the sale of lottery tickets; nor yet, even though our Puritanical ancestors are assumed to have had so great an abhorrence of playing cards, were their children exempt from examples treating of such games. Two or three questions in a Massachusetts arithmetic of 1832, says Mr. Johnson, would require the pupil to know how many cards there are in a pack.

Geography is a common study of even later date, and when one reads the curious information purveyed by the earlier text books on the subject, one is not inclined to regret that it was not commenced earlier. In a Boston geography of 1800, we learn that:

"North America has no remarkable high mountains. The most considerable are those known under the general name of the Alleghany Mountains. These stretch along in many broken ridges under different names from Hudson River to Georgia. The Andes and the Alleghany Mountains are probably the same range interrupted by the Gulf of Mexico."

The people of New England in those early days appear to have been extremely well satisfied with themselves and with

their progress as compared with all other portions of the globe, as we gain from many of their text books, the following being among the sentiments in the same geography:

"Learning is [in New England] more generally diffused than in any other part of the globe; arising from the excellent establishment of schools in almost every township and smaller district.

"A very valuable source of information to the people is the Newspapers, of which not less than thirty thousand are printed every week, in New England.

"Apples are common, and cider constitutes the principal drink of the inhabitants."

It is also stated with pride that there are ten bridges in Massachusetts, "supported by a toll," that Harvard University consists of "four elegant edifices," and that there has recently been erected a few miles above Portsmouth, "the most respectable bridge in the United States, 2,600 feet in length." Rum heads the list of principal manufactures of Boston, and the public buildings in the city are cited with much pride.

Of the people of Connecticut it says:

"The people of this state are generally industrious, sagacious husbandmen; generous and hospitable to strangers, and good neighbours. But they are characterised for being intemperately fond of law suits and little petty arbitrations."

Coming to the Middle States, New York to Delaware, it is taught of the climate of the region that it has "but one steady trait, and that is, it is uniformly variable. The changes of the weather are great, and frequently sudden."

It is kindly stated of the people that "as the inhabitants have the climate, so they have the acute diseases of all the countries that have been mentioned."

Even worse were the accounts of the South, which contain these descriptions:

"In the flat country near the sea-coast of North Carolina, the inhabitants, during the summer and autumn, are subject to intermittent fevers, which often prove fatal. The countenances of the inhabitants during these seasons, have generally a pale yellowish cast, occasioned by the prevalence of bilious symptoms.

"In Maryland, Virginia, and North Carolina the inhabitants are excessively fond of the diversion of horse racing. Every poor peasant has an horse or two and all the family in ruins, with scarcely any covering or provisions; while the nag, with two or three Negroes rubbing him, is pampered with luxuries to the extreme of high living."

There are also remarkable stories told of the inhabitants of other parts of the world. Thus, of the people of the Friendly Islands, it is told, with decidedly mixed pronouns:

"Their great men are fond of a singular kind of luxury, which is, to have women sit beside them all night, and beat on different parts of their body until they go to sleep; after which, they relax a little of their labor, unless they appear likely to wake; in which case they redouble their exertions, until they are again fast asleep."

The terrible blight of slavery and the slave trade is nonchalantly treated in the following:

"In the Guinea or western coast, the English exchange their woolen and linen manufactures, their hard ware and spirituous liquors, for the persons of the natives. Among the Negroes, a man's wealth consists in the number of his family, whom he sells like so many cattle, and often at an inferior price."

A later geography gives the following remarkable propositions:

"Europe is distinguished for its learning, politeness, government, and laws; for the industry of its inhabitants, and the temperature of its climate."

"The White Mountains are the highest not only in New Hampshire, but in the United States."

"From New Orleans to Natchez, 310 miles, the voyage requires from 60 to 80 days. Ships rarely ascend above that place. It [the Mississippi] is navigable for boats, carrying about 40 tons, and rowed by 18 or 20 men to the falls of St. Anthony."

In an optimistic look into the future contained in a geography of 1831, there is contained the following prophecy, which must have seemed at that date to reach the highest possible progress that might be predicted for the future of America:

"It is probable that, ere long, roads will be cut across the Rocky Mountains; that lines of stages will convey travellers from the shores of the Atlantic to the Pacific; that the borders of the latter ocean will be occupied by towns and villages; and that the immense valleys of the Missouri, the Arkansas, and the Columbia, now given up to the dominion of savages and wild beasts, will present all the busy and varied scenes of a crowded population."

These are but samples chosen almost at random from the many exercises in the early school books of America, which Mr. Johnson has discovered and reprinted in his very interesting volume.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

THE SHIPWRECK AT MELITA.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: XI., Duty Towards Thy Neighbor. Text: Psalm xcl. 15.
Scripture: Acts xxvii. 39-44; xxviii. 1-10.

A SHIP-WRECK was no new thing to St. Paul. No less than three times before this had he suffered shipwreck, and on one of those occasions he had been "a night and a day in the deep" (II. Cor. xi. 25). Of those former shipwrecks we know nothing beyond the fact. It is an interesting circumstance that St. Paul himself placed so much importance upon the mission itself upon which he had been sent, that he considered such interesting details as a few shipwrecks to be unworthy of more than passing notice. St. Luke learned from him the main facts of the work as it was accomplished before he himself became his companion, but very much that would add greatly to the human interest of the story is left untold. Here, however, St. Luke was with him, and he gives us all the interesting details of an eye-witness. Study that account carefully for the story of the lesson. It is clearly told and needs no paraphrase. A few explanations will make it understood, especially if you read the R. V.

In v. 39, read "bay" instead of "creek," and v. 40 should read "casting off the anchors, they left them in the sea." The "loosing of the bands of the rudders" will be understood when you remember that these were in that day simply two long steering oars on either side at the stern. These had been lashed up out of water during the drifting. It was the "foresail" which was set, not the "mainsail," for that had been thrown overboard (v. 19); neither could the latter have been set in a storm. The "place where two seas met" is the narrow strait between the mainland of Malta—the modern name of Melita—and the little island of Salomonetta. This strait is only about as wide as a city block, and they could not see it until they were well upon it.

The title "chief man" (v. 7) was the official title of the governor of the island, as we know from inscriptions discovered there. St. Luke's use of it proves his accuracy.

When the story itself has been made clear—and a map of St. Paul's Bay will help in that—we may draw a few practical lessons from St. Paul's actions here at Malta. He shows us (1) *the example of a Christian man working with God to help on the fulfilment of His promises.* In this case the Lord had promised that the lives of all should be saved, in answer to St. Paul's prayer. The lower creation can be made to do God's will absolutely, but we have here twice a narrow escape from defeat of God's will by the selfishness and perversity of men. The sailors who tried to steal away with the small boat were only prevented from doing so by the watchfulness of St. Paul, and now again it was the good will of Publius for St. Paul that alone prevented the soldiers from killing their prisoners. A Roman soldier's own life might be forfeited if he lost a prisoner entrusted to him, and these soldiers were for taking no chances. It was the influence of this man of God which saved the lives of those associated with him in bonds. And all through the crisis of the wreck we see the crew under St. Paul's direction using every effort possible to bring the ship as near shore as possible and the people all safely to land. He did not refuse to help on the fulfilment of God's promise. The Lord will not use miraculous means when the result can and should be accomplished by ordinary human endeavor and coöperation. When we know His will, therefore, we should coöperate with Him in its accomplishment. Since we know that it is His will that all men should be saved from making a shipwreck of their lives by sailing on in the darkness of unbelief, we must not be satisfied unless we are doing all that we can to lead them toward the Light. And for ourselves, it is God's desire that we should be witnesses for Him; but He can only give us the opportunity. It rests with us whether or not we shall use it and help work out His plans. A knowledge of God's plans does not mean that we need not work nor deny ourselves for their fulfilment. Rather does it call us to accept the privilege of being the ones to help carry them out. St. Paul swam ashore and made God's promise of safety true.

The great Apostle sets us also (2) *an example of true hu-*

mility and practical helpfulness. His character and faith have placed him virtually in command even over the centurion, the captain, and the master of the ship, yet we see him heaping fuel on the fire with his own hands. St. Paul would have made a good Bishop for the West or for any missionary jurisdiction. The greatest men, as Jesus Himself taught us, are those of a true humility, who realize that the work is greater than the worker. So his first concern is to have the work done even if it must be done with his own hands. It was not necessary in St. Paul's case, but it shows the true greatness of the man that he did it; and do you not think that it added to the respect in which he was held by that shipwrecked company? No one but a small man thinks work with the hands undignified. Jesus, the Lord of the Universe and Master of all men, learned the trade of a carpenter, and later washed the feet of His disciples, not excepting Judas. A practical and timely discussion might well be had on this subject of true humility and true dignity.

Emphasize the fact that any work or action done for Jesus' sake is noble. To sweep the church or mow the lawn or pump the organ may be made a worthy act of loving service, and the simple duties of home life may be glorified if they are done in a Christian spirit, which seeks to have the work done just a little better because it is being done by a servant of Jesus Christ.

This great man, St. Paul, further gives us (3) *an example of a true Christian minister, bringing blessing to others.* We have already seen how the ship's company and again the prisoners owed their lives to the presence among them of this "slave of Jesus Christ." The Melitans received an even higher blessing from St. Paul's exercise of his ministry among them for three months. Its story is not told in so many words, but St. Luke knows that Theophilus will understand what St. Paul was doing in that line during the long winter wait. And the significance of the two kinds of signs that he worked there lies in their testimony to the truth of his ministry. God does not send signs and wonders without reason and purpose, as the authors of false signs and wonders would have us believe. St. Paul here came to a people to whom the Lord God was unknown. "Barbarians" were neither Jews, Greeks, nor Romans. Credentials of any ordinary kind, or argument from Jewish scriptures, would have been useless. We are not surprised, therefore, that the Lord should fulfil His promise (St. Mark xvi. 18) and give to His Apostle credentials which could be understood by this new people. St. Paul gives two of the promised signs; he is unharmed by the serpent and he heals the sick. The "no common kindness" and hospitality of these uneducated "barbarous people" show that they were "not far from the Kingdom of Heaven" in spirit, and we cannot doubt but that they were ready and willing hearers. We think with pleasure of the joy that came to the house of Publius, where St. Paul and his two companions had been entertained, when the father was made well. And as the news of that healing spread, it seems that almost every one in the island who was sick came to Christ's minister and was healed. The island of Melita was a happier place after that three months' ministry; and do you think that all the blessings were temporal? Beyond question, when we consider the forces at work, some portion of the inhabitants were left as a Christian Church, and tradition has it that Publius became the first Bishop of Malta. So the apparent calamity worked out to the glory of God.

THE CONFERENCE AT SILVER BAY.

[Continued from Page 547.]

the young people know, so that they may be saved from the infidelity of the past, for which ignorance is responsible.

The exhibit of literature and charts and methods for teaching was not only interesting, but inspiring, as showing how strong a hold the mission of the Church has taken on the minds and hearts of intellectual men. It is hoped that the publications of the Young People's Movement will be on exhibition at Boston during the General Convention, to show how readily accessible are all helps that are needed by those who wish to help.

This Conference is now an established fact, and the leaders hope it may hereafter have a home of its own at Silver Bay. (These men have opportunity to buy the property at great advantage and ought to be helped to do it.) My hope in thus calling the Conference to the Church's attention is that another year may find many leaders among the young people of the Church assembled there, that they may learn how to impart their knowledge and zeal most effectively to those of their own generation.

This is already too long, otherwise I should be glad to call attention to some of the very remarkable results already accomplished by this movement. I shall be glad to give detailed information to any desiring it.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EGYPT EXPLORATION FUND.

To the Editor of The Living Church:

YOUR issue of July 30th has an article headed, "More Logic of Christ." With some surprise I read the closing sentence of the review as follows: "Surely the Graeco-Roman branch of the Egyptian Exploration Fund deserves ample support." I do not know anything about the government and administration of the Graeco-Roman branch. It is to be hoped that it is not under the control of the English Committee. The prospective contributor would do well to investigate before putting his money into the general fund. Let him read "The Truth about the Egypt Exploration Fund," a most fascinating, unique, and instructive monograph of 186 pages, written by the Rev. Dr. William Copley Winslow of Boston, who founded the American Branch of the Society in 1883, and who has been its official head and indefatigable promoter for many years. The book is an astounding revelation of injustice, ingratitude, stupidity on the part of the London managers toward American subscribers, local secretaries, and Dr. Winslow. If any of your readers think this language exaggerated, let them examine the evidence in the monograph, in which many eminent men are quoted, or at least let them request Dr. Winslow to mail to them his circular of ninety-two opinions about the book from subscribers representing Bishops, clergy, educators, authors, and business men of distinction, whose views are of the greatest weight. It is not surprising that many of them have resolved to contribute no more to this fund till the outrage on American subscribers be rectified, and fair play be accorded Dr. Winslow, instead of brutal treatment, for which no good cause can be shown.

RANDALL C. HALL.

Stony Creek, Conn.

[It was by inadvertence that the commendation of the Fund was admitted in the review of this publication. With our correspondent, we feel that the Fund authorities have left too much unexplained concerning their actions in the recent past, to justify any recommendation that support should be given the Fund.—EDITOR L. C.]

THE "BRANCH THEORY" IN THE CHURCH.

To the Editor of The Living Church:

IN YOUR able editorial entitled "Anglican-Russian Ecclesiastical Relations," the writer notes the following sentence: "It is of course true that the 'Branch' theory of the Church is peculiarly Anglican." The writer thinks this statement is hardly correct, for in conversation with an Armenian priest recently, these words were used by the latter: "The Armenian is the only branch of the Catholic Church that does not mix water with the wine in the Eucharist." Perhaps this priest, in using the word "branch," was adopting Anglican phraseology, but even should this be so, it must still follow that the Armenian Church, and in fact all the Eastern Churches not in full communion with the Greek and Russian Churches, are committed to the "Branch" theory, though possibly they use some other term; for not one of these Churches claims individually to be the whole Church, and each recognizes the validity of the orders and sacraments of the others, as is well known.

Nashua, N. H.

W. E. ENMAN.

RATES TO GENERAL CONVENTION.

To the Editor of The Living Church:

ALTHOUGH the arrangements for reduced railway rates to Boston for the approaching meeting of the General Convention are not yet wholly completed, they are sufficiently advanced to enable one to say that there is not much doubt but that the rate will be one fare for the round trip. This will be available not only for members of the Convention, but for all others who may attend the Convention or any of the meetings connected therewith. It will be very desirable for those who wish to take advantage of this reduced rate to follow exactly the directions given in the circular of information which will

shortly be printed, and which will be sent to THE LIVING CHURCH for publication, to members of the Convention, and to all others who may apply for it.

CHARLES L. HUTCHINS,
Concord, Mass., August 6th, 1904.

Secretary.

EARLY SURPLICED CHOIRS AND CHORAL SERVICES.

To the Editor of The Living Church:

IHAVE read with some interest the article on Choral Services in THE LIVING CHURCH of July 23d. A request is made to give information on the subject, and I will answer so far as able.

I believe that the first rendering of the Choral Service in church in this country (and which I heard) was in St. Paul's Church, Troy, N. Y., the Rev. Dr. Robert Van Kleeck, rector, about 1842 or 1844. The Rev. Dr. John I. Tucker of the Holy Cross, Troy, N. Y., conducted the service with Holy Cross choir. It created a sensation at the time. The Choral Service was afterward regularly used at Holy Cross Church on Sundays. It was my great pleasure to be with the choir at rehearsals and also at the Church service.

On my leaving Troy (my residence) in 1855 for New York, the Rev. Dr. Tucker gave me a letter of introduction to the Rev. Dr. Muhlenberg of the Holy Communion. I became a member at once of the boy choir of the church, the first boy choir in the country. The choir was not vested at that time. It was antiphonal, boys and men, no females allowed. Prof. James A. Johnson was choirmaster. A book of Offertory Sentences was published in 1851 by Mr. Johnson, a copy of which I have. Some of these Sentences were sung at every service. The carols of Dr. Muhlenberg were also used at the Christmas service, "Carol Brothers, Carol," "Shout the Glad Tidings," etc.

The Rev. Dr. Elmendorf of Holy Innocents in 37th Street near Broadway, was a High Churchman at that time and induced Mr. Johnson and the choir to rehearse the Choral Service at the church. It is my impression that the first Choral Service in New York was given in Holy Innocents' Church somewhere about 1854 or 1858. The first public rendering of the service with vestments was at the reception for the Prince of Wales in Trinity Church, New York.

Dr. Muhlenberg was in advance of the times in Church ritual. Seventeen practices in use were strange to other churches at that time. It was my great privilege to have been one of his boys, and I remained with him until he left for St. Luke's Hospital.

Truly yours,

Spuyten Duyvil, N. Y., Aug. 7, 1904. A. M. LESLEY.

To the Editor of The Living Church:

IN THE LIVING CHURCH for July 23d, Mr. G. Edward Stubbs, editor of the Music Department, writes:

"Perhaps some of our readers can send us some information about these early choirs, how and when they were formed, and whether they were originally robed in cassock and cottas, and whether they sang a pure form of choral service."

As a member of the first "surpliced choir," as it was called, organized in this country, I would supply this information.

The Rev. Norman W. Camp, D.D., resigned the rectorship of the Church of the Holy Trinity, Hudson City, N. J., in the summer of 1858, and became the priest-in-charge of the Madison Street Free Mission chapel in New York City. This occupied the third story of the old New York Churchman office, and the chapel was intended for the employees and their families. Dr. Camp married a daughter of Bishop Hopkins of Vermont, and I entered their family as a pupil in a private school taught by her, in September, 1858. I was admitted into a choir of men and boys then organized, and was the youngest boy in it. We were measured for surplices, and John Hecker, under whose auspices the chapel was carried on, sent to England for them, to be made exactly like those then used in the Cathedrals. I remember the day they arrived, and our first appearance in them. There were no cassocks, only surplices, partly gathered on a band around the neck, which fastened with one button, and they were opened about a foot down in front, the remainder being closed, and they were always put on over the head. I was so young, one of the men always put mine on for me. They were long, reaching down to the feet. The choir entered the chapel in procession, no processional cross being used, and no processional hymn being sung. The choir stalls were on either side of the chancel. The altar was vested in the ecclesiastical color for the day (Western use), and upon it were the two Eucharistic Lights. Daily Morning and Evening Prayer were

rendered chorally, and every Sunday and holy day there was a Choral Celebration of the Holy Communion.

Here was first introduced into this country the Oxford Movement, and the fame of this chapel became so great, that it was unable to contain the people who came to see the "Puseyite Chapel." And denunciations of the "Puseyite worship" were indulged in by many Bishops, priests, and laymen.

A larger place was soon rented, being the auditorium of the Rutgers Female Institute near by, for the Sunday services, and Bishop Hopkins of Vermont was denounced far and wide for having dared to preach in the "Puseyite Place."

In 1860, upon the visit of the Prince of Wales to this country (now Edward VII.), great preparations were made for him to attend service in Trinity Church, New York, and to make the service more like those he was accustomed to, in the Royal chapels in England, the male choir of Trinity, who had been singing in the choir loft in the rear of the church, were placed by Dr. Cutler in the chancel, and our surplices were borrowed for the occasion, and some of our best singers were engaged to supplement the Trinity choir. After that, Trinity vested its own choir as a permanent arrangement.

I left the Madison Street choir at about this time, hoping to enter Dr. Muhlenberg's school for boys. I sat on the pulpit stairs on Easter Day, in the Church of the Holy Communion, New York, he having requested the children to sit on the step of the altar rail, and on the floor, and chancel steps, so as to make room for adults in the pews. The choir of that church was not then vested.

The form of choral service used by the first vested choir, a copy of which I now have, was "*The Ancient Plainsong of the Church*," adapted from the works of the Reverend Thomas Helmore, A.M., Master of the English Chapels Royal, compiled by a Layman for the use of St. Mary's Church, Burlington, N. J., and the Church of the Holy Cross, Troy, N. Y." The initials of this layman are N. B. W., dated Troy, 1855.

This book contains the Psalter set to Gregorian tones, and the canticles of the American Prayer Book set to Gregorian tones. Plainsong verses, and the Litany Ferial. The Communion Office is a mixture of Plainsong and other settings.

The services of the Madison Street Free Mission Chapel continued until *The Churchman* suspended publication, when the Civil War broke out. The chapel was then removed to Rutgers Street, where its services were continued for many years under the charge of the late Rev. Walter Stirling. The chapel and its vested choir came to an end on the death of its patron, the late John Hecker.

How many of this first vested choir are now living, I cannot say; but among them are the Rev. C. William Camp, Richmond Hill, N. Y., and Frederick Camp of Bloomfield, N. J. It will be 46 years on or about All Saints' Day, November 1st, since the first vested choir made its appearance in the services of the Church in this country.

GEORGE S. BENNITT.

Grace Church Rectory, Jersey City, N. J.

A "HIGH CHANCELLOR" PROPOSED.

To the Editor of *The Living Church*:

IN THE 1903 Council Journal of the Diocese of Colorado, appears a Report of the Committee on Legislation, which was unanimously adopted. A communication from the Diocese of Milwaukee concerning the establishment of a Court of Appeals had been referred to this Committee and it reported:

"That in their opinion it would be inexpedient to petition the General Convention of 1904 to create either a general Court of Appeal, or several such courts, for such Provinces, or Ecclesiastical districts, as may hereafter be created by the coalition of several Dioceses and Jurisdictions.

"It is their opinion, that the canons already in existence, expressing the deliberate wisdom of many generations of Churchmen, are fully adequate to deal with every occasion. That whatever failure of justice may have occurred, or whatever scandal may have been caused to the Church, was not due to the inefficiency of the processes of judiciary provided by the Canons, but to the fact that their operation has been relegated to men untrained in legal procedure, and unskilled either in the presentation of evidence, or even in deciding what is, and what is not, admissible as evidence, and in exceptional cases, to the influence of local bias or prejudice. Your Committee believe that this fatal flaw in any Ecclesiastical Judiciary, which either already exists or may be brought into existence, would be obviated by the creation of an office, by the General Convention, to which it should elect a lawyer of eminence. The office should have appended to it such a salary or such a fee as would command the services of a lawyer of national reputation. This official might be styled 'The High Chancellor.'

"It should be competent for any Bishop, or Priest, or Vestry to ask any question or make any complaint to him. If in his judgment the complaint was of a serious nature, he should proceed to the locality to gather what information he thought necessary, he would collect what was pertinent evidence from each party, and in the vast majority of cases, without publicity his advice would settle the dispute. But if he found the complaint of such gravity as to demand a trial, he would direct the process of the Canon, sift, prepare, and present the evidence, and with a professional hand he would guide the litigants within the clear lines of the law.

"The advice of such an authorized official would be hailed with relief by Bishops, especially Missionary Bishops doubtful how to deal with the Church's property to the best advantage. Following such advice the grave responsibility of many decisions would be alleviated, and the whole Church would know that its property would be conserved and under the direction of the most approved Counsel.

"Your Committee therefore, not without diffidence, venture to recommend that the Council of Colorado do petition the General Convention to the foregoing effect.

H. MARTYN HART, *Chairman*,
REV. JAS. McLAUGHLIN,
WILBUR F. STONE, *Chancellor*,

NEWTON E. BARKALOW,
S. F. RATHVON,
W. H. WHITEHEAD."

This proposition is merely following the way of the world. In any crisis in a great business, legal advice is invariably sought in the first instance. Who would ever think of rushing into Court without much preliminary consideration and arrangement of action? And who knows how much litigation has been avoided by mutual agreement between the lawyers of the would-be litigants? Then an Ecclesiastical trial is a very serious event and is usually only invoked under grave necessity, but every clergyman of any experience knows, how much seething irritation, the greatest of all detriments to the healthy growth of Christianity in a parish, will often be allowed, for years, to prevent the Grace of God, when the intervention of such a weighty officer as the "High Chancellor" would allay the irritation and pour oil on the troubled waters. It is useless blinking the fact that many a clergyman has suffered at his Bishop's hands, even injustice, because he was entirely powerless to have his whole cause presented, other than by putting into motion machinery far too ponderous for the apparent occasion. The history of every Diocese can cite illustrations where, from an ignorance of the facts and their due presentation, injustice has been done.

The report of the Committee intends to defend the "High Chancellor" from being pestered with trivialities, by advising that the complaint should reach him, either through a Bishop, a priest, or a vestry by this provision only such matters as are the concern of the parish could be brought before this General Officer of the Church. If the complaint proved of such gravity as to demand a trial, the last resort would only be reached, when in the opinion of an eminent lawyer there was sufficient evidence in the premises to lead to a decision. It is very curious how the clerical mind, from the habit of its study, becomes almost incapable of deciding what is true and decisive evidence.

Sir Robert Anderson, a late Police Commissioner in London, wrote a book, *The Bible and Modern Criticism*, as most people know, in which he showed that the proofs which support even the firmest positions arrived at by the Higher Criticism, would not have been countenanced in a police court for five minutes; and yet clerical courts are not only composed of men who, as a class, are not adapted by their training to act as judges, but the members of the Court are selected at Diocesan Conventions, more out of compliment than because of any special adaptability of the candidate in that direction; and if a Court of Appeals was established the same fatal objection would lie at the root of its efficiency.

The value of the advice of such an official to Missionary Bishops dealing with property in jurisdictions in the formative stage would be invaluable. It is fair to presume that not only would some irretrievable mistakes be obviated, but the Missionary Bishop would feel his grave responsibility materially lightened by following the best advice which the Church placed within his reach; and the Church itself would by this measure, do not a little to conserve her property. In England no Church property can be dealt with, without the advice and permission of the Ecclesiastical Commissioners; but here every Diocese has its regrets of past inefficiency of management, and not seldom a much more graver term might be applied.

In the Colorado Council, the payment of this official was discussed; it was the general opinion that he ought to have a salary, in some keeping with the use in great business transactions, something like \$25,000 a year (or a schedule of fees of such a nature as might compensate the time of an eminent

lawyer); and this expense should be borne by an assessment of the Dioceses in proportion to the number of their communicants.

It is not without considerable diffidence that this proposition is thus made, but its benefits are so palpable that we felt it was worth ventilating, in the hopes of discovering whether or not, its discussion would be justified in the coming General Convention.

H. MARTYN HART,
Chairman Committee.

PRESSING NEEDS AT FORT YUKON, ALASKA.

To the Editor of The Living Church:

MAY we ask you to make known the distressing situation at Fort Yukon by publishing so much of the enclosed letter from Bishop Rowe as seems desirable? Since the letter was received a telegram has come from the Bishop announcing that conditions at Fort Yukon have become desperate, that Miss Woods has contracted diphtheria, that the food and medicine supplies are exhausted, and that he very greatly needs money to help the sick and convalescent people.

We trust that the Bishop's request for prayers will have a general response. The safest and speediest method of sending money help to the Bishop is through the Rev. Arthur S. Lloyd, D.D., General Secretary, at the Church Missions House in New York. Remittances will be sent by telegraph if necessary.

[COPY.]

"SITKA, ALASKA, July 20, 1904.

MY DEAR MR. WOOD—

"This is just a line to tell you that I have just received most distressing news from our Mission at Fort Yukon. Diphtheria, it seems, rages among our native people there. All the facts I have are that there are 150 cases; fifteen deaths are reported. Miss Lizzie J. Woods, our nurse at Circle City, on learning of their sore trouble and need, knowing that there was no one to treat the cases medically, no medicines, etc., took all the medicines and other supplies that might be needed from our Hospital at Circle City, then hired a canoe and went 100 miles to the relief of the people. She is (or was when I heard) in the midst of this epidemic, battling alone, I might say, with it; isolating some cases, sending those unaffected away, ministering to the sick, preparing the dead for burial, and, as Mrs. Wooden wrote, "a very angel in their midst." The missionary sends her meals to her. One of his children was ill when he wrote. The letters reaching me of his I have had to burn. Altogether it is a dreadful situation. I am concerned for Miss Woods, whose act and service are simply an offering of her own life to succor and help these people. May I ask you for the prayers of the Church?"

"Mr. Hoare must now be at Circle; has, no doubt, gone on to Fort Yukon, and I await news with great anxiety.

"Sincerely yours,

"P. T. ROWE."

Since writing the above, word has come of Miss Woods' improvement and the abatement of the disease, but the need for immediate assistance is most urgent.

JOHN W. WOOD,
August 10, 1904. Corresponding Secretary.

AS TO PARTICIPATION IN SECTARIAN WORSHIP.

To the Editor of The Living Church:

THE arguments drawn from the examples of Cain, Korah, Dathan, and Abiram, also Nadab and Abihu, against the legality or validity of so-called sectarian worship, seem to me to fall flat when applied against our Christian brethren of the denominations. A devout Methodist or Presbyterian on reading them would naturally be a little irritated at first, but on further reflection would feel that he need not be so very much disturbed. These arguments are urged against our own worship by Romanists, yet they do not upset our equanimity in the least. And why? Not so much because we are assured of the validity of our ministry, as the fact that we have the inward witness of the Spirit of God that our worship is acceptable to Him. And this precisely is the fact with the Presbyterian and Methodist. We are not one whit more assured than they are as to reconciliation and peace with God through Jesus Christ. God showed in a very marked way to Cain and the others that their worship was not acceptable. In the case of Cain, according to the Epistle to the Hebrews, the cause evidently was lack of faith. And a close examination of the other two instances discovers the same reason. Such is not the case with our Christian brethren. They worship in the Name of our Lord Jesus Christ, trusting entirely to His merits and work of salvation, and as a result they have the seal of the approval of God, by their worship being accepted. To deny this is to turn against self-evident facts.

I am heartily in accord with the Bishop of Oklahoma. Let the Churchman by all means read the service in his room, but by so doing he will give no outward witness to the sanctity of the day. And in the West this outward witness is especially needed. If he wish to gather a congregation to read the service with him, he will find his object furthered by enlisting the help of the local minister, who usually will offer the use of his house of worship and announce the service, especially if the Churchman come and cheer him by being present at his service. Whatever views we may hold as to the Church, it is perfectly lawful to join with any other Christian in offering up prayer and praise in the Name of Jesus Christ and to listen to another speaking of the wonderful things Jesus Christ has done for us. I take it that the Church's mission is that of her Divine Lord, not to destroy but to fulfil. This forms the main justification for our establishing mission points in places where other Christian bodies are doing good work and where it might seem superfluous for us to enter. The Church's work is supplementary, to fill up that which is behind, not to upset any good work already done or being accomplished.

It will be time to cite the case of Korah, Dathan, and Abiram when the earth opens and swallows up the Presbyterian or Methodist minister, or when the Spirit of God is no longer in evidence amongst them.

As to their being schismatics, until the Church formally pronounces them such we better withhold our private judgment and give them the benefit of the doubt. Let me add, however, I am not in favor of any entangling alliances or interchange of pulpits with them. I much prefer the independent course the Church has adopted, but for other reasons than those adduced by your correspondents in your issue of August 6th.

Healdsburg, Cal., Aug. 9th, 1904.

UPTON H. GIBBS.

To the Editor of The Living Church:

IT WAS, I confess, with feelings of surprise and astonishment that I read in your issue of August 6th the letters in answer to the noble and Christian protest of the Bishop of Oklahoma, which you printed a few weeks ago. Have we really come to such a pass that we cannot unite with our brethren of other Christian bodies in worshipping in their places of worship, even on occasions of necessity, the one true God and His Divine, Incarnate Son, because they do not hold the same view of the Church and the ministry or of the way in which the grace of the sacrament is received, which is held by ourselves? Did not the Saviour say, "Where two or three are gathered together in My Name, there am I in the midst of them"? And do not these Christian people gather together for worship in His Name? And is it wrong for me, a Churchman, to go where He has promised His presence?

Public worship is a public witness to man's faith in God, and, in an age like this, in which the duty of public worship is so greatly neglected, the Churchman who would refuse to attend, the Lord's Day, the public worship of any other Christian body, in a community in which there was no church of his own to worship in, would be false to the Creed which he perpetually repeats: "I believe in God the Father Almighty . . . and in Jesus Christ His only begotten Son." The prime object of public worship is to honor God by publicly acknowledging Him, and in refusing to join in such acknowledgment, he would virtually (silently at least) put himself on the side of those who deny God; and if the community were one in which there was much neglect of public worship and much desecration of the Lord's Day, the influence of his example could only tend to encourage and confirm such people in their wicked ways and habits.

An entirely different sort of Churchmanship, my dear sir, is needed to-day. A crushing secularism is everywhere stifling and repressing the spiritual and religious instincts of men, and all who honestly believe in God and higher things should be ready to embrace every opportunity to unite with those of like faith in bearing witness to the truth of such things. Our fight now is for faith in God and His Christ, and the man who, calling himself a Christian, keeps aloof from those who are bravely standing up in such a fight before the world, to say the least, is utterly inconsistent.

J. T. HUTCHESON.

San Antonio, Texas.

To the Editor of The Living Church:

AVERY interesting question is being argued by your correspondents as to what a Churchman, stranded some Sunday in a village where there is public worship only by the

Roman Catholics and the Protestant sects, should do with himself. I have waited with some interest for a correspondent to express my views, but in vain. Some agree with you that he should remain quietly in his room and console himself with his Bible and Prayer Book, but the majority concede with the Bishop of Oklahoma that he should join with the worshippers in one of the sectarian churches, where it is probable that he would hear something offensive about prelaticism, exclusivism, etc.

My opinion is that he should attend Mass at the Roman Church. In the first place it is an historic Church, and its priest is in unquestioned orders; and while there may be some things in the service to which he does not assent, he surely will hear the *Kyries*, the *Credo*, the *Glorias*, the *Pater noster*, Epistle and Gospel, the *Sursum Corda* and *Sanctus*, the holy words of consecration of the elements, all in about the identical words of our service, although in a different language. Of course he will not be permitted to partake of the Communion, but that is the fault of the Church and not of the stranger.

Of course the priest does not recognize our orders, but the Pope himself has no greater contempt for their validity than have our Protestant brethren; while if our stranger happens on one particular one of these latter, he will not be recognized even as a baptized Christian, in that he has never been immersed.

I seem so far to be *contra mundum*, but I can't help it, being built that way. JAMES B. CRAIGHEAD.

Nodena, Ark., August 12th, 1904.

To the Editor of The Living Church:

IN READING over the many letters addressed to your paper under the head of "Correspondence," one now and then runs against a sentiment so ungracious and so utterly un-Catholic in spirit that one is led to wonder how much language could have been written by one having any conception of the mind of Christ.

In a brief communication in the current issue, headed, "As to Participation in Sectarian Worship," the writer says: "If it be a sin to commit schism, and divide the Body of the Lord, then Protestant meeting-houses, of all kinds, so far from being buildings erected to the honor and glory of God, are places which contribute directly to the disturbance of the peace of Christendom."

Now as a loyal Churchman, holding firmly to the Catholic heritage of the so-called Protestant Episcopal Church, I protest against such sentiment as un-Catholic in every proper sense of the word. Even if it have some semblance of truth in it, is it not unwise and un-Christian to put it so offensively? Can it have any tendency towards correcting the evil? But is the sentiment true? It is indeed unfortunate that all Protestants cannot agree on the essentials to the integrity of the Church and unite on a Catholic basis. No doubt the progress of the Kingdom is greatly retarded by this want of Christian unity. But we know that such a happy consummation is too much to be expected at this stage of ecclesiastical development. It is coming, I doubt not, but it must come gradually, and such untempered language as your correspondent indulges in can but hinder, instead of contributing to, its progress.

Meantime these Protestant meeting-houses, as the writer calls them, for the most part are built by intelligent, earnest, and conscientious Christians, who have not the slightest notion that they are guilty of the sin of schism, or that their places of worship contribute directly to the disturbance of the peace of Christendom. Many of the most loyal of the clergy of the Church to-day came from divers of these sectarian denominations. And while nothing could persuade one of them to return to their former affiliations, they are in a position to know how true the many of those whom they left behind are to the faith of the Gospel as they understand it, and how thoroughly Catholic they are in spirit. They know that these "disciples" are really casting out devils in Christ's name, though they follow not with us. Is it Catholic in spirit or in fact to condemn them as enemies of Christ by accusing them of directly contributing to the disturbance of the peace of Christendom?

Knowing by experience how such intemperate sentiments tend to discourage thoughtful men from entering the Church, and toward driving away others already in, I am constrained to write this earnest protest against the words of your correspondent of Goshen!

EVAN H. MARTIN.

Rochester, N. Y., August 13th, 1904.

To the Editor of The Living Church:

IN REGARD to the advisability of Churchmen attending sectarian worship and joining those whom St. Paul bids us "mark" and "avoid," there is a practical consideration that must be noted.

Bishop Brown in *The Church for Americans* tells how one faithful family founded a parish, and many parallel cases are on record; but how could such a thing ever be possible had they taken the disloyal and comfortable course of casting in their lot with schismatics and traitorous heretics whose very existence prevents the maintenance of the Apostolic Church?

If such a course be followed, we cannot wonder that the Church remains weak where such weakness is commended.

I sympathize deeply with those who have so little faith in the guidance of the Holy Ghost and so disheartened as to advise refuge in the tents of the rebel, but I cannot in any way excuse such a course.

Let me add my experience and raise my voice to warn the faithful and plead with them never by thought, word, or deed to countenance, palliate, excuse, or minimize the heart-rending sin of schism.

I had rather be a loyal servant of my God and His House than to dwell in the tabernacles of the heretic.

Let the example of Daniel be our pattern of service.

Bradford, Ill.,

Faithfully yours,

August 13th, 1904.

ARTHUR GORTER.

To the Editor of The Living Church:

AFTER reading your advice to the travelling man stranded in a churchless town over Sunday, and believing it to be sound, I was the more surprised to read the Bishop of Oklahoma's deliverance on the same subject. His description of the "travelling men" congregated in the hotel exchange on Sunday is hardly fair, but if it were, would this Rt. Rev. father advise his children to give aid and comfort to the Protestant sectarianism of which they are the product, and thus expose themselves to the danger of becoming like unto them in so grave a matter as duty to God and to His Church?

The man who believes One, Catholic, and Apostolic Church is not free to hold religious fellowship with anybody opposed thereto.

Perhaps we ought to be glad that the Bishop of Oklahoma prefers the Episcopal Church. And he must have a very decided preference for it, else he would not remain in its communion while believing that the sectarian bodies have in use in their services "a much more accurate translation" of a portion of God's holy word than the Church has.

New York, August 13, 1904.

A. D. HOLLAND.

To the Editor of The Living Church:

THE various correspondents who have written their protests against the views of the Bishop of Oklahoma in regard to attendance on sectarian worship have argued very logically:

- (a) Schism is sin;
- (b) Sectarian worship is schism;
- (c) Therefore participation in sectarian worship is sin.

Q. E. D.

This is very simple and very logical; but there is a practical side to this question. May I be allowed to say a word on this practical aspect?

As we all know to our sorrow and shame, there are large regions in these United States where the Apostolic Church—Anglican, Roman, or Greek—has no organized work. In Southern Virginia, for instance, there are 32 counties and in 13 of these counties no Church services.

A family moves into one of these counties and makes its home forty, fifty, or sixty miles from the nearest Church. The head of the family ought to gather his household together on Sunday, read the service, catechize the children, etc. He ought to do so—but does he? A few such families living near together ought to select one of their number as lay reader and seek and obtain for him the Bishop's license. This is the ideal course; but how many of our Church people are ideal Churchmen?

As Churchmen are constituted, hardly one in a hundred will do these things which he ought to do. The man is very busy, there are little local jealousies, he has no gift for speaking—plenty of excuses can be found; the fact is—and I know whereof I speak—very few of our Church people will do what

they ought to do in regard to maintaining Church services in isolated places.

What then? Practically the question resolves itself down to these alternatives: Attendance upon the services held by sectarian bodies, or no outward recognition of God at all. The children not being taught at home, must attend sectarian Sunday Schools, or grow up practically heathen; they must listen to the Gospel from sectarian pulpits or never hear it at all. Which is better?

An examination of the Confirmation statistics of almost any parish will show that the Church's growth is largely from the various Protestant bodies. Some years ago, when I lived in Pittsburgh, I noted that one-fourth of the clergy of that city had come into the Church from the various Protestant bodies; their early religious training had been received there. If I am not mistaken we have an instance of this in our present Presiding Bishop. Speaking practically, then, these clergymen and laymen have been, in God's good providence, led into the Church through the Protestant sects. Has not the religious training received through these sects proved a blessing to them, and been as a schoolmaster to lead them to Christ's Church? I can give numberless instances from my own experience where this is true. What then? Is it not better that our scattered Church families should learn of God, of Christ, and of the Gospel through the sects, and, we hope, in God's good providence be led into the Church later on, as so many have been led in the past, is this not better than that holding themselves aloof from all religious services which are not of Apostolic authority, they should grow up practical heathen? When the Apostles asked the Christ to forbid the efforts of one who acted in His name but did not follow them, we remember His reply, "Forbid him not." Surely He would not forbid attendance on the services of those who, however mistaken in their views of the Church, have yet gone where we have refused to go, and endured hardships which have discouraged us, in order to tell the story of His Cross in the far-off places of our land.

This subject is one of great practical interest to me. I have spiritual oversight of a whole county in the Virginia mountains, and visit every Church family therein, in addition to my work here—80 miles away, in the city of Bristol. I make a tour of my missionary field every three months, but cannot go oftener than that. I hold services in Methodist, Baptist, and Presbyterian churches, and am thus indebted (without any consciousness of encouraging schism) to these Protestants for a place in which to gather my few scattered Church people together. My advice to these isolated parishioners has ever been that they *should* attend the services held near them by various Protestant ministers, and if they do not train their children at home (which I prefer), that they should send them to their Sunday Schools; but I insist that the children should be taught the Catechism, that they should be taught loyalty to the Church, and that all should depend upon me for the administration of the Sacraments.

T. S. RUSSELL.

Bristol, Tenn. (So. Va.), August 12th, 1904.

To the Editor of The Living Church:

I WAS so pleased with the Christian love and charity in the late letter of Bishop Brooke on "Keeping the Lord's Day in God's House," that I felt like writing and thanking him for it; but in your issue of August 6th, I find letters from the Rev. Thomas Hines and the Rev. Aubrey F. Todrig, who evidently look at the matter from a very different standpoint.

I would like to ask these two gentlemen and all those who agree with their sentiments to turn to St. Mark, 9th chapter, and read from 38th to 43d verses, where Christ said: "He that is not against us is on our part," or the R. V., "is for us." What did He mean? And when He goes on to say: "And whosoever shall offend one of these little ones that believe in Me it is better for him that a millstone be hanged about his neck and he were cast into the sea"; who were the "little ones" to whom He referred? "Woe to that man by whom the offence cometh."

Surely, rather than to cause that "offence," it were better even to stand on the side of that Bishop who, according to W. C. Hall, "counsels people to commit the sin that sunders heaven and holds back the millenium!"

St. Paul, Minn., Aug. 8, 1904. ELISABETH ELLERY KENT.

[As we are closing the discussion with this issue, we will make reply to the foregoing questions of our correspondent, instead of awaiting reply from others. It will be observed that our Lord did not instruct the enquirer in St. Mark ix. 38-43 to enter into fellowship with those others

who, apart from the communion of the infant Church, were "casting out devils" in His name. The latter were apparently trying to do their duty, not having found their way to the more intimate companionship of Christ. The disciples were not to sit in judgment upon them, but were to let them alone. The same duty applies to the spiritual descendants of the apostolic band to-day. Where others are teaching and doing works of mercy in Christ's name, apart from the communion of the Church, we may be sure that He, on His part, is blessing them and their work. Our duty is not to judge them nor to silence them; but neither is it our duty, or would it be right, for us to abandon our higher fellowship with our Blessed Lord according to the way He has marked out for us, which is, to "continue steadfast in the apostles' doctrine and fellowship"—the Church founded by Him upon the foundation of the "apostles and prophets." Because those outside the communion of the Church may be presumed to be offering acceptable worship to Him while outside, since they are doing the best they have learned to do, it does not follow that the like worship offered by Churchmen would be acceptable. Our correspondent's view would seem to require that St. John, the speaker in the passage referred to, should have left the apostolic band, in order to take part in the "casting out devils" of the alien group. To have done so would clearly have forfeited his place in the company of the apostles. We add only that "Christian love and charity" are not characteristics such as can ever be opposed to duty. They have to do with the spirit in which an act is performed, rather than with the act itself. They describe how to do an action, and not *what* action to perform.

This discussion is now at an end in these columns.—EDITOR L. C.]

CLOSE OF THE A. C. M. S. VACATION CONFERENCE.

[Continued from Page 546.]

to attend all the year. My duty to myself and to my people is to remain here."

Mr. Robert W. Tailer, the first citizen of Richfield during the summer months when he does not live in New York, gave a tea at the golf grounds, got up a musicale in the Berkeley parlors, arranged the anniversary celebration at St. Luke's, loaned the Richfield band to the Conference on half a dozen occasions, including the trolley excursion to Cooperstown to attend the lawn fete, and did any number of nice things beside. At the tea on the golf grounds he was urged to speak, but would not, and the addresses were made by Bishop Coleman, who was very witty and complimentary, Mr. J. Hull Browning, and Miss Jarvis. Mr. Tailer took part in the celebration at Monticello, however. He rang the bell.

"That's nothing," said one of the guests, who has been coming to Richfield for years. "Mr. Tailer was the regular sexton of St. Luke's for a long time. People hereabouts said he put the old church in thorough repair, and took his reward in the shape of fun at pulling the bell rope."

All summer resorts have auctioneers who sell Oriental rugs, and Richfield Springs is no exception. Talking with Dr. Darlington the other day, the auctioneer said:

"Well, I'm glad your Conference came to Richfield Springs, but I'll be glad when you're gone."

"Why, what do you mean?"

"I mean that I have had no business to speak of, since the Conference came. Ordinarily I have no difficulty in getting many people to attend my auctions, but I cannot get them now, for everybody is, attending your meetings. I think the Conference an excellent thing, but, as I said, I shall be glad when it's over—for business reasons."

Ordinary sports and pastimes of the resort were affected by the Conference, according to the testimony of a well-known woman whose family, by the way, is noted for its large contributions to Presbyterian benevolences. This lady said:

"You can have no idea the difference these meetings are making in the summer people here. There used to be a good deal of Bridge Whist played, not always for money, but there is practically none now. Not that it has been permanently given up, but that the people are too busy attending meetings to play cards. Golf has also suffered. I went to the links the other morning and there was hardly anyone there. The usual players were almost all at meetings."

"NEVER give up believing in the saints and heroes now. That is the great matter for us. Never give up looking for them, and always expecting to see them. It is a pity not to know the heroes of long ago. But the most terrible mistake we can make, any of us, is not to learn to know the heroes and saints God is making to-day, who are with us now, because that is like misunderstanding God Himself, and our dear Lord and Saviour, and the blessed, loving Spirit, and putting Him far back into history, among the Greeks and Romans.

"Never think the saints and heroes are all dead and gone. It is like thinking our Lord is dead, and His living spirit with us no more. That is the mistake people who went wrong made in every age. Look for them, expect to find them in the world, in your little world, now, and look to God, who is always making them, and you will find them. And then stick close to them and follow them whatever they are called, and whatever they look like; and in that way you may grow like them too. The heroes are not dead, nor the dragons; nor are the saints gone to heaven, or their crosses. Look up and keep your heart open, and you will find them, my poor little ones, never fear."—From *Against the Stream*—MRS. RUNDLES.

Literary

Religious.

The Modern Crisis in Religion. By the Rev. George C. Lorimer, Madison Avenue Baptist Church, New York. Chicago: Fleming H. Revell Co. Price, \$1.00 net.

Dr. Lorimer adds this volume of sermons to the International Pulpit, saying in the Introduction that they have been extended beyond their limits since they were delivered. He states that a serious crisis in religion exists, and he draws attention to this as it is found in attendance at Church, at prayer meetings and Sunday Schools both in the city, town, and country districts. This is the more deplorable as it indicates the decay of Protestantism. There is need of a revival that shall mean a return to the principles of the founders of Protestant sects or to something better than these. How this may be accomplished does not clearly appear, because it is difficult to fit the opinions of the men of two and three hundred years ago into the thought, enlightenment, and scientific knowledge of the twentieth century. The return to the bosom of the Church and the acceptance of her faith, order, and sacramental system does not suggest itself to Dr. Lorimer or to men of his mode of thinking. Yet this would be the surest remedy for the present apathy that is to be found in the Church as well as among the sects. Conditions are similar. The restlessness of the age, the facilities for travel, the desire to see and know more of the world, and the Athenian disposition to hear and tell some new thing affect all classes of the people, and the fact that Christians are so divided cannot but have a deterrent effect upon young and old alike who think for themselves. Hence the growing need of unity. Surely the consideration of this sad schism in the body of Christ will eventually result in a closer union. This is one of the remedies Dr. Lorimer suggests for Protestant bodies to encourage. If they can be induced to waive their differences, which are often merely those of personal opinions, the time may come when they will also seek the unity of the Church and her ways as the foundation on which to build for the future.

Meanwhile it is well to remember that fluctuations in zeal and earnestness are by no means exceptional in the history of the Church. They are so common that every student of Church History is familiar with the fact. We can hope and pray, therefore, that the present laxity may be but the ebb of a tide which will return in its strength at the appointed time.

Dr. Lorimer is a forcible writer and a deep thinker, and many readers will enjoy this book.

J. RUSHTON.

The Special Basis of the Anglican Claim. By George F. Holden, M.A. New York: Edwin S. Gorham. Price, 75 cts.

We have here in five Lectures delivered in St. John's Church, Wilton Road, London, during Lent, 1903, a most excellent presentation of the Claims of the Anglican Church over against Rome. The clearness of presentation is by no means confined to the style which is wholly free from technicalities. The argument is singularly lucid. Each point is definitely stated, well developed, and holds its proper place in relation to the whole.

The lectures take up the following heads, or to use our author's term, bases: Appeal to Antiquity, Comprehensiveness, Continuity, Reasonableness, and Nationality. In the first lecture, after stating the general assumptions of the book, and bringing to the bar of history certain of the distinctive doctrines of Rome, Mr. Holden boldly faces the question, Why did not our Lord leave us clearer certainty and make the appeal less difficult? As Christ never relieved His Apostles from the responsibility of thinking where it was possible for them to think for themselves, so in the Church the appeal to the past rightfully demands the use of all our faculties. The chapter on Comprehensiveness is a capital statement of the position of the English Church as the *Via Media*, and completely removes from the controversy the claim that the lack of Unity in the Anglican Communion is any evidence of her lack of Catholicity. The argument from Continuity is two fold, the one part showing that the English Church of to-day is the same Church, quite as much as the Nation is the same nation, as it was before the Reformation.

The second part of the argument is on the question of Orders. We do not remember to have seen so clear and succinct a statement of this subject in any other book of this size. The historical position is well developed, and the Laudian line, on which the present Succession depends, is traced out clearly. The question of intention in connection with Parker's consecration is shown to be beyond any real honest doubt. The book is worth reading if for nothing else than this. By Reasonableness our author means the harmony there is between the Anglican position and the human reason as opposed to the antagonism that has so long existed in Rome. In the chapter on Nationality he would show that the national characteristics that are the glory of the English people find their counterpart in the English Church, and that it is clearly God's intention that there should be this agreement between the Church and the nation.

Although the lectures are controversial, there is singular lack

of any spirit of bitterness, or any tendency to paint Rome in the worst light. Mr. Holden believes that there is a glory of Rome quite as well as a glory of Anglicanism, and it is this willingness to see the best side of things that constitutes one of the charms of this very attractive book.

There is one practical conclusion to which the author draws us. This is that the Catholic position of the English Church is the only safeguard in the midst of the present difficulties. Puritanism, as he well says, can never satisfy the cravings of the spiritual side of man. "The Catholic claim of the Church of England is not only her true and lawful heritage, it is the only real bulwark against the exceedingly active Roman propaganda. No one who has tasted the life-giving food of the Catholic Faith is in the least degree likely to go back to a dull and dreary Puritanism." He truly says in another place: "To attempt to stem the Catholic Movement in the Church of England, I repeat, is to play directly into the hands of the Church of Rome. None know this better than the authorities of that great Church." "The Catholic claim of continuity of the English Church is her real strength. The term 'Protestant' expresses but one side-truth. It is indeed intertwined into much of our national life, and, rightly regarded, has a glory all its own, but it is not the chief strength or the glory of the Anglican Communion. It is, moreover, a word foreign to our Prayer Book." C. S. LEWIS.

Roman Claims in the Light of History. By the Rev. William Peoples, M.A. New York: E. S. Gorham, 1904.

This is a pamphlet of 105 small pages, neatly gotten up, and containing a clear and coherent appeal to history against the Vatican claims. The writer keeps within the lines of fact; and while his tone is polemical it is not unfair. The ground is pretty thoroughly covered.

F. J. H.

Adam and Eve—History or Myth? By Professor L. T. Townsend, D.D. Boston: The Chapple Publishing Co., Ltd., 1904.

Dr. Townsend marshalls skilfully the dicta of recent science to the defence of the view that the narratives of Genesis are scientifically and historically accurate in every particular. He maintains the view that after the glacial epoch—less than ten thousand years ago—the world was constituted in its present state by God in six literal days. Primitive man was highly intelligent; and the civilizations of Babylonia and Egypt are more ancient than savagery, which is the result of degeneration. The descent of man from lower species is rejected absolutely.

We notice one rather important failure in his argument. He omits altogether to take note of the deluge and of the biblical assertion that the civilizations which emerge into the historic period all date from after the confusion of tongues—about 2247 B. C., according to the most widely accepted biblical computation.

Dr. Townsend gives evidence which should make his readers cautious about getting into line with every new scientific hypothesis. But, while we believe all the Scriptures to be inspired equally, we do not admit that the purpose of Divine inspiration requires us to accept every biblical narrative as scientifically and chronologically accurate. And we find many early writers of unquestioned orthodoxy in agreement with us.

FRANCIS J. HALL.

Dust Christos. An Outline Study of Japan. By William Elliot Griffiths. New York: The Macmillan Co., 1904., pp. 296. Price in cloth, 50 cts.; paper, 30 cts.

This outline study of a land which for more than 25 years has been the cynosure of the world, and never more than at this time, is the fourth in a series of the United Study of Missions, inaugurated by a central committee of women representing the several Churches that took part in the Ecumenical Missionary Conference of 1900. Dr. Griffiths, whether as author, teacher, or preacher, needs no introduction here. Called to Japan under the charter oath of the Emperor in 1868, he was the first foreigner to assist in relaying the foundations of the empire, and "the only white man now living who in the castle of a baron saw the workings of the feudal system."

The themes of the six chapters will fairly indicate the subject matter: The Island Empire; Making of the Nation; The Religions of Japan; Modern Christian Missions; Woman's Work for Woman; and Forces in the Conflict. Each chapter is supplemented by apt literary illustrations drawn from sources both native and foreign, along with theses for study and discussion. A catalogue of books of reference, general and special, following the chapters, is most timely, and is likely to induce a desire for broader knowledge of the subjects proposed. An indifferent map of Japan begins the volume and appendices of current periodicals, statistics of Protestant missions in the islands, and a convenient index bring the work to a close.

This treatise should have a wide reading. We know of nothing within the same limits so satisfactory. It should be added (as indeed should the whole series of which it is a part) to every Sunday School and parish library, while the average layman would find himself enriched by reading its suggestive pages. Though written primarily for those engaged in mission study or work, it has a special message for that growing class who think the time has arrived to withdraw the missionaries from Japan, and let the nation develop undisturbed her autonomous Church.

JOHN DAVIS.

The Finger of God. Studies and Suggestions in the Miracles of Jesus.
By the Rev. T. H. Wright. Chicago: Fleming H. Revell Co., 1904.

It is refreshing to meet with a treatise such as the one before us, holding with unswerving grasp to the supernatural teachings of the Bible, and yet not afraid to examine them afresh in the light of all the evidence that natural law and science have to utter concerning them. The author tells us that "an independent study of the facts leads to the main conclusion that the miracles of Jesus happened, that they are in harmony with all that we know of God and of the divine workings in the world and of human nature, and that they are an essential part of the revelation of the divine Life as it was, and is, in Jesus, and as it one day may be seen in the career of mankind."

He divides his subject into three parts: The place which miracles hold in the Christian religion; the narratives of healing wrought on human subjects; and miracles in the sphere of non-human nature. He deprecates the halting attitude of Christian thought to-day concerning these wonder-works of our Lord, and justly accuses the pulpit of a false conservatism in allowing them so largely to drop out of its teaching. He asserts, and we think correctly, that if we are to win over the common people ("the plain man who wins battles in the army and else where"), as well as pro-founder thinkers who are now doubting Christianity, "it will not be by thrusting into the background the miracles of Christ as 'poor relations' of whom we are ashamed. In the New Testament this part of Christ's work is not minimized or spiritualized away, or hidden in a corner, but boldly and simply declared in the light of day. And until our preachers can take up the same assured position in regard to them, many will look upon all miraculous narratives as serious stumbling-blocks to faith." Mr. Wright insists that so far from miracles weakening the defences of Christianity, the courageous insistence of them in apologetics will the sooner commend the faith alike to the common people and scientific objectors. Three salutary results will follow their candid investigation: (1) the old sharp contrast between naturalism and supernaturalism will be greatly modified, if not abolished; (2) our thoughts regarding the powers inherent in man will be correspondingly enlarged; (3) the miracles as a whole will be seen as an essential part of the Christian revelation.

JOHN DAVIS.

Selected Sermons of Jonathan Edwards. Edited with Introduction and Notes by H. Norman Gardiner. New York: The Macmillan Co. Price, 25 cts.

This is a selection of seven great sermons by the great Puritan divine with notes. They are good illustrations of the sermons of sixty years ago, and are still valuable as examples of the early preaching in America.

St. John. A Poem. By Robert F. Horton. New York: E. P. Dutton & Co. Price, 50 cts. net.

A little book of forty pages containing 69 four-line stanzas, in which the author tells the story of The Master as St. John might have done. It would make an interesting and pretty gift book for any of the Church holidays.

The Unity of the Spirit. By the Rev. H. W. Holden. London: Skeffington & Son.

Mr. Holden has contributed another very useful book in teaching the simple fundamentals of our holy religion. This volume gives seven plain and clear instructions on One God, One Lord, One Spirit, One Body, One Faith, One Baptism, One Hope of our Calling.

In our day of hazy theology it is refreshing to read such a definite body of teaching.

Miscellaneous.

The American City, A Problem in Democracy. By Delos F. Wilcox, Ph.D. New York: The Macmillan Co.

It is an encouraging sign of better times when so much attention is given to the study of municipal politics and economics. By the student very many questions that touch upon the government of cities, though complicated, are fairly well understood; but it is not so with the average citizen. He is often indifferent because he is an optimist or a seeker for gain. It is with this thought in mind that we read the treatise before us. Some of the things treated, and the manner of their treatment, appeared to be trite, but when we recalled that the book is one of a series, written and published, for The Citizens' Library, we wholly approved, both of the various matters, and of the form of their presentation, as arranged and made by Dr. Wilcox.

We hope this treatise will be read generally by the American people. As ignorance is the veritable foe of democracy, so only a thorough understanding of government, and especially of home or municipal government, can preserve the liberties which we enjoy, of which we are so justly proud. The author has presented his ideas with clearness, but he holds no brief for any especial views. We cannot say that he belongs to any school of economics but the

practical; his philosophy is eclectic. We think he has done well to lay so much stress upon "The Street" as it is the physical basis of the city's life; and we are sure that no better work can be done in the present for the future than the "Civil Education" of the children of the American people.

W. P.

A Primer of Browning. By Edward Berdoe, M.R.C.S. London: George Routledge & Sons. New York: E. P. Dutton & Co. Price, 40 cts. net.

This little book comes as a great help in the study of Browning. It is difficult for many people to read Browning because of his abstruse style. This *Primer* elucidates and in a brief way sets before the reader the origin and reason for the various writings of the poet, and so simplifies his thoughts that they are readily comprehended. The writer shows a great appreciation of Browning, and his *Primer* will be useful and valuable to all students of the poet of psychology.

New England in Letters. By Rufus Rockwell Wilson. New York: A. Wessels Co.

A thoroughly charming book of travels through New England, visiting the homes of authors who have lived there. It is written in a delightfully chatty style and gives much information of interest. The illustrations are dainty colored pictures of some of the homes of New England authors.

A REVISED and re-written edition of *Our Bodies and How We Live*, by Albert F. Blaisdell, M.D., is issued by Messrs. Ginn & Co. The work is an elementary text-book of physiology and hygiene, in which special emphasis is given to the deleterious effects of alcohol and other narcotics upon the human system. Advantage is taken of the revision also to give place to late discoveries in bacteriology and kindred branches. [Price, 65 cts. net.]

ANOTHER volume of Newnes' Art Library is devoted to the work of Benozzo Gozzoli, and is published uniformly with the volumes on Botticelli, Sir Joshua Reynolds, and Velasquez, already noticed. The present artist owes his renown largely to his work in the chapel of the Medici, but many other examples of his art, some of them not generally familiar, are here given. As in the other volumes of the series, the work consists mainly of half-tone reproductions of the best works of the subject, prefaced by a biographical and artistic sketch of his life. There is also a photogravure frontispiece. The next volume of the series to be issued will be devoted to Constable's Sketches in oil and water color. [New York: Frederick Warne & Co., price, \$1.25.]

Fiction.

The Shape of Fear, and other Ghostly Tales. By Ella W. Peattie. New York: The Macmillan Co. Price, 75 cts.

Thirteen short ghost stories which have been before the public for six years and are now reprinted. They are all bright and entertaining. "A Spectral Collie" is particularly touching, and "A Grammatical Ghost" the most amusing of the lot.

The Little Vanities of Mrs. Whittaker. By John Strange Winter. New York: Funk & Wagnalls Co. Price, \$1.00.

Mrs. Craigie is always entertaining in her books, and this is no exception to the rule. It is a simple story of the family of Mr. and Mrs. Whittaker and their two daughters; but it is told in a very charming way. The four characters are drawn to the life, and their foibles are touched off in an amusing and yet kindly way.

Lychgate Hall. A Romance by M. E. Francis. New York: Longmans, Green & Co.

This is a romance of rural life in England in the eighteenth century. The story is concerned with a mysterious young lady who lives alone at Lychgate Hall, and has various lovers. She has numerous adventures on account of her reticence; but everything turns out well at the last.

The Challoners. By E. F. Benson. Philadelphia and London: J. B. Lippincott Co., 1904.

A rather painful, although interesting story of the failure of a puritanical English priest in the training of a son and daughter—the former going to Rome on the pitifully inadequate ground of artistic craving, the latter marrying an Atheist. The story is inspired with the false view that the differences between Anglicanism (wretchedly exhibited here), Romanism, and Atheism are of no moment compared with the free development of one's individuality.

The Second Mrs. Jim. By Stephen Conrad. Boston: L. C. Page & Co., 1904.

A lonely "old maid" marries a widower out of pity for the condition to which he and his two sons are reduced; and proceeds to accomplish various revolutions for the better in the household. The chapters consist of the Second Mrs. Jim's gossipy accounts of her various methods of winning the boys and reforming both father and sons. They are amusing.

The Family Fireside

THE SPIRIT OF A ROSE.

I gathered roses from my garden bed,
Then laid them in my lady's hand and said:
"The lovely roses of the days of June
Have lives so brief—they fade away so soon,
I would that these might pass to regions higher,
So place their withered leaves in some pure fire,
And let their spirits rise on summer air,
Till in God's heaven of blue they have a share."

She kissed a blossom as I went away,
I see her now as on that sweet June day,

She set the roses free—they soared above—
But one looked back with lingering eyes of love,
It was the blossom that my lady kissed,
It sighed for her from heights of amethyst.

One day its spirit came to earth again
Amidst the jewelled drops of summer rain,
And nestled in an opening rose's heart,
That was indeed its own true counterpart.

I kissed the rose—it was so sweet and fair,
Then placed it in my lady's shining hair.
London, Ohio. MARGARET DOORIS.

THE LAD OF LITTLE LUCK.

By MRS. FINDLEY BRADEN.

THAT was what everyone called him, before the war began. He was steady and painstaking enough, but somehow, everything that he attempted to do, was sure to fail, sooner or later. Poor Trexel Dane! He was my own, and only nephew, too, and that was why I pitied him so, though I never could help him, as I wanted to.

"Aunt Silence," he said, one April morning, which was just a week after our new President, Mr. Lincoln, had called for troops, "I stopped in to tell you that I have decided to enlist."

"Don't do it!" I advised, on the spur of the moment. "With your usual ill-luck, you would be wounded, or killed, in your very first battle."

"I may make a very good soldier, though I have been an absolute failure at every thing else," he replied, with an honest sigh, which went straight to my heart. For he was my dead brother's child, and I would have loved him for that, if not for his own sake. And so that day, I put my arms around him, just as his own mother might have done, if living, and said:

"Yes, Trexel, the Danes have proven themselves to be splendid soldiers for at least six generations back, and you wouldn't be any exception to the family rule."

"You've always had faith in me, Aunt Silence—you and Jennie Warne," he added with a sudden, boyish kiss. "Even when tots, on our way to school, Jennie would trust no one but me to carry her over the muddy places in the road, and it is much the same to-day. Poor, pretty Jennie! I wonder what she sees about me to love, anyway!"

"I guess it's the warm heart beneath your shabby coat, Trexel," I said, giving him his due.

"But I may be in uniform, to-morrow, Aunt Silence, and you can't think how fine it will be! But I'll tell Jennie not to wait for me now, as I may never get home alive. If I keep on fighting, I want to get out of the ranks as soon as possible, for her sweet sake, and yours. Who knows! Perhaps you will both be proud of me yet."

"I have always been that, Trexel," I answered, swallowing a lump in my throat. "If you didn't do so much for others, you would have a better chance to do more for yourself. And you wouldn't be wearing threadbare clothes to-day, if you hadn't bought coal and wood for the Gibbons family, that lasted them all winter. Mrs. Gibbons told me herself, so I know that to be a fact."

He blushed like a schoolboy.

"Well, they are poorer yet than I, Aunt Silence, and I like to help when and where I can. And you are to have part of my pay, while I am soldiering, so don't refuse it before I begin."

"I wouldn't touch a penny of it, Trexel Dane!" I cried, indignantly.

But he only laughed at my vehemence, and was off like a flash, in the sunshine.

Sweet Jennie Warne herself, came in that same day, with tears on her rosy cheeks.

"Brother Armour tells me that Mr. Dane—Trexel has enlisted! They will be in the same regiment, and—oh, Miss Dane! How can I bear to have them go from me like that!"

I turned on her then, for her own good.

"Would you want Trexel always to be exactly what they truthfully call him here at home—a lad of little luck? What if he should turn out to be a lad of splendid luck, instead? Promotions can come fast, in the army, and no Dane ever yet proved himself a coward."

Pretty Jennie had to smile through her tears.

"Trexel is brave as the bravest, I know, and is sure to distinguish himself, if he has but half a chance. Yet he wanted to release me from our engagement! Only think of that!"

"It shows his unselfishness, Jennie. He sees that you can have your pick of the lads in town, and he wants you to be free and happy during his long absence."

She had turned to the window, and I saw her press the ring he had given her, to her warm, red lips. And I prayed in my heart, then and there, that they might be spared to each other for many a year to come.

When Trexel at last hurried in to say good-bye, he wore his new, blue uniform, and it made quite a different looking man of him.

"I never thought you handsome, until to-day," I said, admiringly.

His keen black eyes sparkled, at my unexpected words.

"That will be good to remember, Aunt Silence, though I am not a bit vain, as you know. And I will try to do something great, and brave, because I am Miss Silence Dane's luckless nephew, and fair Jennie Warne's unlucky, or rather, *lucky* lover."

He had doffed his jaunty blue cap, and the bright April sun made a sort of halo about his curly head. So I stood on tip-toe to kiss him, rejoicing in his height, and manly strength.

"You are your father over again, and he fell at Buena Vista, never forget that!"

"And Great-grandfather Dane fought through the Revolution," he added, proudly. "It is all stamped on my memory in letters of gold, and I may come out a hero, yet. I've simply got to do it, with such a string of plucky ancestors behind me."

And then he laid down his gun, to put both arms around me, for the last time.

"I won't disgrace you, Aunt Silence, even if I don't earn many promotions. And you can always think of me as doing my duty in the ranks, wherever I happen to be."

So I cried on his broad breast, for a minute or two, after the fashion of loving, old-fashioned women, and then I let him go. "And God go with you!" I breathed, rather than spoke. And I prayed that night, as never before, that Trexel Dane, private, might some day be an officer.

Three weeks later, when his first letter came, he was still in camp near Washington, training to be a soldier. But soon after that, he was hurried away to Virginia, and I did not hear from him again, for two months, by the almanac. That brought us into midsummer, and the days were hot and wearisome. Jennie Warne's visits were then my only comfort.

"Don't worry," she would say, gently. "God is taking good care of Trexel and brother Armour, and I am already looking forward to their safe return."

"But it may be years before we see either of them again," I argued, dejectedly.

And then she would turn to look at Trexel's portrait on the parlor wall.

"He had to go, because everything was against him here. But somehow, somewhere, he *will* begin to succeed."

Jennie was a bit of a prophet in saying that for soon a letter came, which told us that our dear lad had been made a sergeant. And not many months after that, he became a corporal.

"Aunt Silence," he wrote then, "I have really begun to climb the military ladder. A lad of some little luck is what you can dub me, hereafter, and I know how glad you and Jennie will be. Thus far, Armour and I have escaped without a scratch."

So I took heart once more, and resolved to stop worrying altogether.

But Trexel was wounded at Ball's Bluff, late in October. Faithful Jennie wanted to go and nurse him, yet her mother

and I finally persuaded her to remain at home. I thought he would have a furlough then; but it was not to be, that year.

Early in '62, the great news came that for bravery on the field, Trexel Dane had been made a captain. Oh, how proud I was! And Jennie Warne's tender eyes would shine like diamonds, at the mere mention of his name. In a letter to his sister, Armour said:

"You are a lucky girl, to be the promised wife of Captain Dane. The tide has turned, as you always thought it would, and our whole town will be proud of him yet. I couldn't begin to tell you half the brave things he has done already! He is absolutely fearless, and his men will follow wherever he leads, though it be to death itself. If the Warnes had as much fighting blood in them as the Danes, it would begin to show itself in me also, but as it is, I fear I can never be a hero."

So Armour Warne remained in the ranks, while Trexel forged ahead, and figured in several Union victories, in a way that got his name into the dispatches. Our town paper gave him a half-column of praise then, and people who had formerly held aloof, began to call, and invite me here and there, because I was the aunt and foster-mother of Captain Dane.

In the fall of '62, he got his first furlough, and arrived at an hour's notice. But I was at the depot to meet him, when the train rolled in, looking shabby enough, in the rusty alpaca which I had quite forgotten to change for the fine new cashmere he had sent me, because of my great joy at his unexpected home-coming.

Nor did I know him till he spoke, so bronzed and bearded had he become. I even fancied that he had grown taller, and his uniform fit him like a well-made glove. But he gathered me into his strong arms, regardless of the onlookers, and kissed me twice.

"Dear Aunt Silence," he whispered, "it was your faith and trust that spurred me on, first of all. I said to myself, we are the last of the Danes, and she shall be proud of me yet!"

"And I am! I am!" I cried, smiling at him from under the broad brim of my second-best bonnet.

But prouder still was I, when we two walked along the main street, with Trexel stopping every few steps to shake hands with some old acquaintance. And each had a word of welcome and praise, that was sweet indeed to my ear. The lad was fully appreciated at last, just as he should have been from the beginning. And when we reached home, who should be waiting there but Jennie Warne! She had come to spend an hour, fearing that I might be lonely, and, oh, what a surprise! But a strange shyness seized them both, on being thus suddenly brought face to face. Trexel was the first to break the silence.

"Jennie, dear one," he said, in the deep, clear tone I loved so well, "I could not longer stay away. You surely have a welcome for me!"

And all the love and longing of Jennie Warne's years of patient waiting, leaped into her eager eyes. She put out both slender hands in greeting, and smiled as the angels must, in heaven.

"Oh, Trexel! You love me still! And at first glance, you seemed above me! I might have known that you would not change!"

He clasped her close to his great, loving heart, and kissed her lips, and cheek, and brow, murmuring the while:

"Jennie, darling Jennie! Mine at last! And the barriers of poverty and ill-luck are removed forever!"

And what could I do but sit down in the porch-rocker and weep for joy, because the two I loved best were quite happy in each other.

They were married, too, just before Trexel returned to the front, and a prettier bride than Jennie I have never since seen. My dear lad of small luck at the beginning, proved himself a lad of glorious luck, after all. For he fought on till the close of the Civil War, and was finally made a general. And at his second home-coming, the whole town turned out to welcome him. There were flags, banners, and speeches, a procession with bands of music, and a bonfire at night, which lighted up the valley and the grand old hills surrounding it.

But poor Armour Warne had been killed at Petersburg, and that was the one drop of bitterness in gentle Jennie Dane's overflowing cup of happiness. She and Trexel are still living active and honored lives and their children are splendid young men and women, who will always keep a corner in their hearts for old Great-aunt Silence.

And surely, I have my reward.

SIXPENCE.

By F. D. WESLEY.

THE senior curate of St. Agatha's turned the last page of his sermon with a sigh of relief, and, as the congregation rose for the hymn, his colleague lifted his head and looked round the church. The benches were crowded, chiefly with those who professed and called themselves Christians: a few whose attire could be picked out across the large building; others, substantial tradesmen and respectable artisans, with poorer folk interspersed.

The junior curate looked along the front benches to the south aisle, till his attention was caught by an unfamiliar face. As a rule, only regular members of the congregation occupied the front rows of free seats, but the young man standing next Mrs. Jones was quite a stranger, as anyone might know by the way he studied the wall-pictures and the windows that the twilight had not quite blotted out. Yet, if he were not accustomed to be in church, he seemed to know even the comparatively unused translations from the Latin in the *A. and M.* collection. The junior curate, in spite of an easy life, still found interest in the study of his fellows, and he stopped singing to look at this face, appearing, so far as he knew, but once in life. "Come down in the world," he thought, "but once, at any rate, a gentleman. I wonder why he came. Old Mrs. Jones, kind soul, must have brought him," which was just what had happened.

There was a sneer on the shabby man's face as he looked up. From where he stood he could not see the vicar, but the two assistants caught his eye. One, thin-lipped, dark-eyed, ascetic, his stole handsomely embroidered, his surplice in Sarum folds; the elder with his eyes on his book, was wondering if the hour and a half of Evensong passed as slowly to the wife and sick child at home as it did to him.

The church wardens began the collection. The stranger watched them as a spectator; he had only sixpence in his pocket. One does not give away one's sole support nowadays. The people sang the hymn lustily; a suburban congregation likes hymns. A chink of coin and a stifled cry made him look around; the gentle-faced old woman who had found him hesitating outside was looking at him in a frightened way, and the gentleman dormant in him made him stoop for her money. It was nowhere to be seen.

"I haven't any more," she whispered, clasping her hands. "Can't you see it shining?"

"What was it?" he asked, with his hand in his pocket. "It is easier to find, when one knows what to look for," he added, apologetically.

"It was sixpence." The look in her eyes hurt him, it was so long since anyone had appealed trustingly to him. He glanced round—only one bench between him and the alms-bag. A moment's hesitation; he dived once more, and when he stood up, there was sixpence in his hand. She did not say much in words—they were in church—but he felt repaid, as he put his hand back into his empty pocket, and watched the junior curate take the alms to the altar.

A HELPFUL SUMMER ITEM.

In regard to breaking glass-globes and chimneys, there seems to be no end to it, from the numerous inquiries I get as to what is the best treatment or help for it. Their durability may be greatly increased if they are tempered by putting them in a pan and cover with cold water. Then set the pan on the range in your kitchen, and let it remain there until the water boils. It is then removed from the fire, and the globes or chimneys are allowed to remain until the water is perfectly cold. This is a common treatment for lamp chimneys, and quite as efficient with glass globes.

Several have asked me about cleaning pictures with glass over them. The very best method is to make a nice warm suds of pearline and use a soft linen cloth for removing the soil and dirt, then wipe dry with linen cloth, but polish lastly with tissue paper. You can also clean your lamp chimneys to be brilliantly clear by this same method.

"KENTUCKIENNE."

AS EXPERIENCE ADVANCES we ought to get nearer to the realization of "Whom, not having seen, we love; and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." Should we not be able to speak of Him, and feel toward Him, something as certainly as of a living friend whom we knew to be in the next room?—James Smetham.

THE CHURCH MISSIONARY SOCIETY has closed its connection with missionary work in New Zealand, leaving its support and supervision to the Church of the colony.

Church Kalendar.



Aug. 5—Friday. Fast.
 " 6—Saturday. Transfiguration.
 " 7—Tenth Sunday after Trinity.
 " 12—Friday. Fast.
 " 14—Eleventh Sunday after Trinity.
 " 19—Friday. Fast.
 " 21—Twelfth Sunday after Trinity.
 " 24—Wednesday. St. Bartholomew.
 " 26—Friday. Fast.
 " 28—Thirteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

Aug. 1-27—Summer School of Theology, Se-
 wanee, Tenn.
 Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Phil-
 adelphia.
 Oct. 5—Opening of General Convention, Bos-
 ton.

Personal Mention.

THE Rev. A. A. BENTON, D.D., has resigned the rectorship of St. Paul's Church, Pekin, Ill. His address is Crafton, Pa.

THE Rev. KINSLEY BLODGETT began work as rector of Trinity Church, Menlo Park, Cal., on the first Sunday in August.

THE Rev. FREDERICK M. BROOKS has accepted a call to the rectorship of the Church of the Good Shepherd, Watertown, Mass.

THE address of the Rev. H. D. CHAMBERS is changed to 544 19th St., Portland, Oregon.

THE Rev. WM. VINCENT DAWSON has resigned the rectorship of St. Paul's parish, Elk Rapids, Mich. His address is Glen Morris, Baltimore County, Maryland.

THE Rev. HERMAN C. DUNCAN, D.D., becomes a Deputy to the General Convention by the decease of the Rev. Jno. Wm. Moore, Deputy-elect from Louisiana.

THE Rev. GEORGE FORSEY has removed to 867 Third Ave., Detroit, Mich.

THE Rev. H. J. GAYLORD has resigned the rectorship of St. Stephen's Church, Steubenville, Ohio, and on September 1st will assume charge of work at Rochester and New Brighton, Pa.

THE Rev. ANTHON T. GESNER, assistant rector and pastor of Shattuck Military School, Faribault, recently elected to the office of instructor at Seabury Divinity School in the department of Ethics, Apologetics, and Christian Ethics, will discharge the duties of this appointment with residence at Shattuck, with which also he will retain connection.

THE Rev. R. G. JONES has been placed in charge of missions at Washington and Fairfield, Iowa, with residence at the former point.

THE Rev. C. S. LINSLEY, has changed his address from Placerville, Cal., to McCloud, Siskiyou County, Cal.

THE Rev. N. P. LOGAN has resigned his charge at Wytheville, Va., and accepted the rectorship of St. Ann's Church, Nashville, Tenn.

THE Rev. ERNEST MARIETT, rector of the Church of the Ascension, New Haven, is in charge of St. Peter's Church, Philadelphia, until September 10th. Address St. Peter's House, 100 Pine St.

THE Rev. W. D. McLEAN of Kewanee, Ill., will enter upon the rectorship of St. Paul's Church, Pekin, Ill., October 1st.

THE Rev. JOHN HENRY PARSONS has become assistant at St. John's Church, Dubuque, Iowa, with work especially in the missions at Bellevue, Farley, and Dyersville.

THE Rev. CHARLES E. RICE, who was obliged by ill health to leave his work in Alaska a year ago, has now started on the return trip, and for a time will be in charge of the mission at Sitka.

THE Rev. W. M. SIDENER, for nearly two years assistant at Christ Church, Detroit, has resigned to become chaplain of a school-ship.

THE Rev. F. C. SMIELAU has taken charge of

the deaf-mute work in Western New York, in addition to his Central Pennsylvania field, and after August 20th his address will be 810 Fourth Avenue, Williamsport, Pa.

THE address of the Rev. DANIEL F. SMITH, D.D., rector emeritus of St. Luke's Church, Evanston, Ill., is 512 Locust Ave., Long Beach, California.

THE Rev. ERNEST FREDERICK SMITH, M.A. (Oxon.), has resigned the rectorship of St. Stephen's parish, Harrisburg, Pa., and accepted work as assistant at the Church of St. Mary the Virgin, Oxford, England. His resignation will take effect October 1st.

THE Rev. GEORGE LA PLA SMITH, having been appointed vicar of Christ Church, Bayfield, and St. John's, Washburn, Wis., has gone into residence at Washburn.

THE address of the Rev. C. S. M. STEWART is changed from Putnam, Conn., to St. James' Rectory, Poquetanuck, New London County, Conn.

THE Rev. GEORGE E. WALK, D.D., has accepted his appointment as Dean of the Cathedral at Dallas, Texas.

THE Rev. CHARLES F. WALKER is in charge of Calvary Church, Sandusky, Ohio. Address, 720 Sycamore Line.

THE Rev. FRANCIS G. WILLIAMS has been obliged to resign St. Andrew's Church, Ashland, Wis., on account of his health, and has gone to southern California.

THE Rev. C. G. ZIEGLER, missionary at Otter Lake and Dryden, Mich., has entered upon the charge of Emmanuel Church, St. Louis, Mich.

THE Rev. FRANK A. ZIMMERMAN, recently of San Diego, Cal., has accepted the rectorship of Trinity Church, Findlay, Ohio.

ORDINATIONS.

LARAMIE.—On the Tenth Sunday after Trinity, at St. Stephen's Church, Grand Island, Nebraska, Bishop Graves ordained the Rev. FREDERICK D. GRAVES to the priesthood. The candidate was presented by the Rev. Louis A. Arthur and the Ven. Archdeacon Cope. Mr. Arthur preached a strong sermon from the 4th verse of the 5th chapter of Hebrews: "No man taketh this honour unto himself."

DIED.

BOTTING.—Entered into life at St. Luke's Hospital, Kansas City, Mo., at 2 A. M., Tuesday, August 9th, ALICE EMILY, wife of the Rev. Robert M. BOTTING, priest in charge of St. Peter's Church, Kansas City, Kans.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

PECKHAM.—Entered into life eternal, on Sunday, July 24th, on the steamship *Mongolian*, en route to Glasgow, when nearing land, of heart failure, Mrs. ELIZABETH PECKHAM, wife of the late P. C. Peckham of Orlando, Florida. Interment in Newport, Rhode Island.

"Blessed are the dead who die in the Lord."

WANTED.

POSITIONS OFFERED.

LADY of some refinement to take charge at once of rectory and care for Priest's child of eight. Must not be above working with some slight assistance. Beautiful location and scenery and a most comfortable and desirable home, but stipend not large. Address with full particulars, references, etc., SACERDOS, LIVING CHURCH office, Milwaukee.

POSITIONS WANTED.

AN ENGLISH ORGANIST AND CHOIRMASTER, Cathedral trained, fine disciplinarian, and good Churchman, is open for engagement. JOHN CLAIR, 1432 Queen St. W., Toronto, Canada.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Macon, desires change of position; good organ, salary, and sphere of work essential. Fine solo player, accompanist, thoroughly efficient and successful choirtrainer. Highly recommended by present rector and vestry. Splendid testimonials, and two musical degrees. Address, "ORGANIST," 421 Orange St., Macon, Georgia.

ORGANIST.—Position by experienced organist and choir director. Willing to install boy choir. Credentials. Refer by permission to Bishop Edsall. Address MINNEAPOLIS, care LIVING CHURCH, Milwaukee.

THOROUGHLY FIRST-CLASS AND COMPETENT organist and Choirmaster (English) desires engagement. Twenty years' experience. Good organ and living salary essential. Address ALPHA, care LIVING CHURCH, Milwaukee.

BISHOPS AND PARISH VESTRIES needing Clergymen temporarily or permanently, please write for names of many thoroughly competent Clergymen seeking work, to the JOHN E. WEBSTER Co., Clerical Agency, 5 East 14th Street, New York.

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ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER Co., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

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CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th Street, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Wardon, 512 Walnut St.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

MRS. GEORGE LLOYD will receive visitors to the Fair into her home at just half what would be considered a reasonable rate. 75 cts. each for parties of two, four, or six. Parties of ten or more, 50 cts. each. On direct line to Fair Grounds, nice residence community, rooms airy and cool, gas, bath, etc. Breakfast optional. Reference, Rev. William Cochran, Christ Church Cathedral. Address Mrs. GEORGE LLOYD, 4649 Wagoner Place, St. Louis, Mo.

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.35 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boul.

RETREATS.

There will be a Retreat for Clergy, conducted by the Order of the Holy Cross at its House at West Park, New York, beginning Monday evening, September 19th, and ending Friday morning, September 23d. Those desiring to attend are asked to notify *The Guest Master, Order of the*

Holy Cross, West Park, New York. The retreatants will be the guests of the Order.

A Retreat will be arranged for Monday evening, September 5th, to Friday morning, September 9th, for those who would find this more convenient than the later date. Delegates to and from the General Convention desiring to make a Retreat are cordially invited to make use of the House at West Park for that purpose, at any time most convenient to them. West Park is on the West Shore R. R., about ten miles south of Kingston.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions'

progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

THE CHURCH MISSION TO DEAF MUTES

ministers to a numerous class of people who courageously labor under special disadvantages, and hence need special encouragement. Results show that the work is of real value. Funds are urgently needed for its prosecution. Contributions for this work in the Dioceses of New York, Long Island, Newark, and Connecticut, will be most thankfully received by the Rev. JOHN CHAMBERLAIN, General Manager, 587 West 145th Street, New York City.

EPHAPHATHA REMINDER.

Since 1872, the Expense Fund of Church Work among the Mid-Western deaf-mutes has been kept up by offerings. Renewal of the same

is asked of parishes and individuals, on Ephphatha Sunday, August 21st.

REV. AUSTIN W. MANN, Gen. Miss.

21 Wilbur St., Cleveland, Ohio.

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis, Mo.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

With Richard The Fearless. A Tale of the Red Crusade. By Paul Creswick, author of *Hastings the Pirate, Under the Black Raven, The Smugglers of Barnard's Head*, etc. Illustrated by H. Crocket. Price, \$1.50.

GOSPEL TRUMPET PUBLISHING CO. Moundsville, W. Va.

Private Lectures to Mothers and Daughters; On Sexual Purity, including Love, Courtship, Marriage, Sexual Physiology, and the Evil Effects of Tight-Lacing. By D. O. Teasley, author of *The Holy Spirit and Other Spirits*. Price, 50 cents.

PAMPHLETS.

Proceedings of the Centennial Celebration of The Founding of St. John's Church, Worthington, Ohio. Held on the 20th of May, 1904.

Egyptianized Clay. A Paper read before the American Ceramic Society. By Edward G. Acheson, President of the Acheson Companies, Niagara Falls, N. Y.

St. Augustine's School, Raleigh, N. C. Annual Catalogue. A Normal School and Collegiate Institute, with Industrial Departments. For Colored Students of both sexes.

The Church at Work

GENERAL CONVENTION.

Retirement of Dr. Hutchins.

IT IS AUTHORITATIVELY stated that the Rev. Dr. Hutchins will not be a candidate for reelection as Secretary of the House of Deputies at the approaching General Convention. Dr. Hutchins, after a service of six years as Assistant Secretary, was elected



REV. CHARLES L. HUTCHINS, D.D.

John's, Lowell, Mass., until 1869, assistant at St. Paul's Buffalo, 1869-1872, and rector Secretary of the House of Deputies in Emmanuel Church, Boston, in 1877, and has thus served in a secretarial capacity for 33 years.

The Rev. Charles Lewis Hutchins, D.D., was born in Concord, N. H., in 1838, and

was graduated at Williams College in 1861 and at the General Theological Seminary in 1865, in which latter year he was ordained both as deacon and as priest by Bishop Chase of New Hampshire. He was rector of St. of Grace Church, Medford, Mass., from 1872 to 1890. In addition to his work as Secretary of the House of Deputies, Dr. Hutchins is chiefly known as an editor of Church music, having prepared musical editions of the Hymnal, the Psalter, the Chant and Service Book, etc., as well as a weekly publication, *The Parish Choir*, and a Sunday School hymn book. He resides at Concord, Mass.

COURTS OF REVIEW AND OF APPEAL.

THE REPORT of the Committee to Prepare a Body of Canons Establishing Courts of Appeal, appointed in the House of Deputies in 1901, has just been printed and is signed by the six active members of the committee, being the Rev. Drs. Davenport and Brainard, and Messrs. Charles Andrews, Miles F. Gilbert, Melville W. Fuller, and Francis Lynde Stetson. Of the three other members, the Rev. Dr. Elliott is incapacitated by sickness, Dr. Lines is now Bishop of Newark, and Mr. Robert Earl is deceased.

The canon reported provides for seven Judicial Departments, which are co-extensive with the Provinces proposed by the commission on Provinces. In each of these judicial districts shall be organized a Court of Review, which shall be composed of "a Bishop therein, three Presbyters, canonically resident in one or other of the Dioceses or of the Missionary Districts within the department, and three lay communicants of the Church, having domicile in the department." These members are to be elected by General Convention until such time as a Provincial Sys-

tem shall be inaugurated, when they shall be chosen by the provincial council.

The Court of Review shall hear appeals from decisions of trial courts, on the appeal of the accused party after conviction; or if the charge involves a question of doctrine, faith, or worship, and the accused has been acquitted, the case may be appealed upon the written request of at least two other Bishops within the same judicial district.

The Court of Review may not receive evidence except to correct the record. Provision is made for filling vacancies. The Court is empowered to reverse or affirm or modify any decisions of the trial court or to grant a new trial. Six of the seven members of the Court must sit at any trial, and the concurrence of five members is necessary to pronounce a judgment.

The entire House of Bishops is to constitute a Court of Appeals to which questions of doctrine, faith, or worship may be referred. Three-fourths of all the Bishops entitled to a seat in the House of Bishops shall constitute a quorum, and the majority of the Bishops so entitled shall be necessary to a reversal of any decision of the Court of Review.

PROPOSED CHANGES IN MISSIONARY CANON.

THE COMMITTEE OF FIFTEEN appointed by the General Convention of 1901, sitting as the Board of Missions, to study the subject of better missionary methods, has printed a brief report in which it is stated that: "About five hundred letters were sent out. These were answered by 21 Bishops, 25 clergymen, and 14 laymen. In other words, about 60 replies were received to the five hundred letters." From these meagre returns little information has been gathered

as to "the mood of the Church on the subject," which the committee was instructed to ascertain, and their only recommendations are these:

"First, That the General Convention ought to be brought into closer and more effective missionary relations with the Church.

"Second, That the sessions of the Board of Missions should be held on the three days immediately following the organization of the General Convention and before the appointment of the committees."

They ask for amendment of the present Missionary Canon to provide for the latter recommendation.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Memorial Tablet for New Decatur.

THERE is a movement in St. John's parish, New Decatur (the Rev. Horace W. Jones, rector), to erect a bronze tablet to the memory of their late rector, the Rev. Erastus W. Spalding, D.D. It has been thought that many friends of Dr. Spalding would be glad to have their part in the memorial. Dr. Spalding was for many years the distinguished Dean of All Saints' Cathedral, Milwaukee, and was afterwards rector of St. James' Church, Eufaula, Ala., before entering upon his last rectorship in New Decatur. Mr. Jones, the rector, asks that any who may be interested will send contributions to his address at New Decatur.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Diocesan Notes.

ARRANGEMENTS had been made for a Quiet Day for the clergy of the Diocese to be held at the Cathedral on Friday, September 23d, and to be conducted by Bishop Brent. Late information is, however, that Bishop Brent will be unable to reach the city for that date, and the arrangements are, therefore, suspended.

THE REV. RICHMOND SHREVE of Sherbrook, Canada, late of Cooperstown, N. Y., is spoken of for the Bishopric of Nova Scotia.

THE REV. D. P. PATTERSON of St. Philip's Church, Norwood, has erected his tents in a pine grove by the river. It is a typical camp, such as the experienced campers and hunters usually have. To this camp Mr. Patterson has invited the men at the railroad station and offices and in the stores and offices in Norwood. All the men of St. Philip's Church have a special invitation. The men may go there every evening with their supper and breakfast and spend the night, returning in the morning to their work. This will give all men who care for real camp life an opportunity for enjoyment and health while attending to their business at the same time. If you are a man, you are invited to go!

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Work of the Church Club—City Notes—St. Andrew's—Death of Volney W. Foster.

THE CHURCH CLUB takes no vacation. Its rooms are open every day throughout the year, with an assistant secretary always in attendance, and visiting Churchmen, clerical or lay, are always sure of a welcome at 510 Masonic Temple.

In many ways the Chicago Church Club is unique among such organizations. In common with most Church Clubs, its constitution sets forth its object as the promotion of social intercourse between members of different parishes, and an increased interest in the work of the Church. The Chicago club does things. Its presidents and directors

have always believed that the club should be an important factor in the work of the Diocese and a real aid to the Bishop. The present officers are no exception to the rule, and Judge Jesse Holdom, who has been President since 1892, is full of zeal and energy. During his administration, many important works have been undertaken and successfully carried out. The last important undertaking of the club is the effort now being made to raise \$45,000 for the Champlin Home for Boys. This sum, when raised, will clear this deserving and important charity from debt and will provide for the purchase and remodeling of two houses adjoining the present property of the Home, and the erection in the rear of a building containing a laundry, heating plant, gymnasium, assembly hall, and chapel. These improvements will enable the Home properly to care for 125 boys.

That this effort will be brought to a successful issue there is no doubt. Chicago's "I will" characterizes the work of the Church Club.

It is just such work as this that makes the Chicago Church Club unique. It believes thoroughly in the social intercourse idea—the parish fence-breaking—but it does not, as do many clubs, stop there. Many delightful dinners are given, under its auspices, every year. The best of speakers are secured for these occasions and so interest in Church work in general is stimulated. But the funds of the club are not used to defray the expenses of these occasions. Instead, each member attending pays for his dinner, and the attendance is usually large. This leaves the annual dues to be used for maintaining the club rooms and for incidental expenses. By joining with the club on rental, the Diocese is afforded centrally located offices for the Bishop and diocesan treasurer and a convenient meeting place is provided for the various societies connected with diocesan work. The quarters consist of a large assembly room with smaller rooms adjoining, which every day in the week are the scene of some activity. The clergy meet here informally on Mondays, and there is always a large attendance. To give a list of the societies and committees which use the club rooms would consume too much space. It suffices to say that the club offers its rooms to any legitimate Church work, and that around it centers the great bulk of Chicago's great Church activity. The club numbers about 250 members and is growing.

THE CHAMPLIN HOME for Boys is fortunate in securing, as housekeeper, Mrs. Jane Bright of Edgewater. The Rev. J. M. Chatin, director of the Home is spending his vacation in Maine. He will be away until September.

THE CHOIR of the Church of the Atonement, Chicago, have just returned from a delightful outing of two weeks at Camp Benona, Stony Lake, Mich. Among the party of 40 were the rector, Rev. Chas. E. Deuel, Mrs. Deuel, the choir-master, Prof. Fullerton, and Mrs. A. T. H. Brower, the choir-mother. The boating and bathing of the beautiful lake were much enjoyed. On Sunday, July 31st, there was an early Eucharist, and in the afternoon a choral service attended by over three hundred people, many of whom drove twelve and fifteen miles from their homes.

A VERY beautiful service marked the observance of "Name Day" at the Church of the Transfiguration, Chicago, on the Sunday following the feast of the Transfiguration. Simper's Mass in G was sung at 11, with an appropriate sermon by the rector, the Rev. W. W. Fleetwood.

LAKE FOREST was the scene of a terrible accident last week, when Miss Grace Gregory, daughter of Robert B. Gregory, one of

the vestrymen of Grace Church, Chicago, was thrown from her horse and almost instantly killed. Miss Gregory had just graduated from school, and was to make her debut in society in the autumn. She was the niece of Mr. W. R. Stirling, one of Chicago's prominent Churchmen, and a granddaughter of the late Wm. G. Hibbard.

BISHOP ANDERSON made a flying visit to Chicago last week to attend to some important matters. He returned to his Wisconsin "log-cabin" where he will remain through August.

THE REV. W. C. DEWITT and family are spending the summer months at Lake Harbor, Muskegon, Mich., occupying their own cottage. They will return the first of September. The daily and Sunday service at St. Andrew's Church are being maintained by the Rev. Mr. Pratt. The choir go out on their encampment at Lake Beulah, Wisconsin, August 21st, remaining there eight days.

VOLNEY W. FOSTER, a distinguished statesman, died at St. Luke's Hospital Monday afternoon, after an attack of apoplexy which he sustained after eating his luncheon. He was buried from St. Mark's Church, Evanston, on Wednesday afternoon by the rector, the Rev. Dr. Arthur Wilde Little.

Mr. Foster was a commissioner representing the United States at the Pan-American Congress in the City of Mexico in 1901. He advanced the projects for an international educational bureau of sanitation and an international archaeological and ethnological association. He was also intrusted with the task of reorganizing the bureau of American republics. He was a member of the International Peace society. In 1887 Mr. Foster organized the Sheridan Road association, dedicated to the creation of a lake shore drive between Chicago and Milwaukee. He lived to see 35 of the 85 miles completed. For years he was a leader in the movement which resulted in 1895 in the passage of the small parks bill. In 1901 he was president of the Union League Club. He was also active in public affairs of Evanston.

Mr. Foster was born on a farm near Jefferson, Wis., on February 27, 1848, and was educated at Milton College and taught school a number of years. After a short residence at Manitowoc he came to Chicago in 1871. He married Miss Eva A. Hill of Brockport, N. Y., in 1876. She died in 1887. He is survived by two children, Albert Volney Foster, vice-president of the North Shore Gas Company, and Mrs. Walter L. Righter of Bryn Mawr, Pa.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Notes—Summer School for Missions.

THE RECTOR of Christ Church, Tashua, and Christ Church, Easton, the Rev. R. Bancroft Whipple, acted as chaplain at the recent "Old Home Week" at Boyleston, Mass. Mr. Whipple spent some of his school days in the place, and very much enjoyed the reunion.

THE ANNOUNCEMENT is made of the death of Mrs. Scott, widow of the late Rev. James L. Scott. Mr. Scott was, for many years, a priest of the Diocese, and was held in honor. He entered into rest on Easter day 1902.

THERE are at hand some details of the final sessions of the Summer School for Missions. The day before the close, the Bible study was conducted by the Rev. Edward Abbott, D.D., of Cambridge, Mass. His subject was "The Spirituality of the Kingdom." Dr. Abbott also spoke upon Japan and Mexico. As he had visited both countries, his address was heard with great interest.

In the afternoon, at St. John's, there was held a service in memory of the Bishop

of Central New York, and at the same hour that the great Bishop was laid to rest. Archdeacon Plumb, rector of the parish, was assisted by the Bishop of Western Texas, Rev. Dr. Lloyd, Rev. S. F. Jarvis, Rev. Mr. Massey, and Rev. Cranston Brenton. The burial service was read with the hymns "O God, Our Help In Ages Past," and "For All the Saints, who from their Labors Rest."

On Thursday evening, the financial report was made by Miss Jarvis. A considerable balance remains over and above all expenditures. Miss Jarvis was presented with a testimonial, taking the form of a handsome brooch. This was in recognition of her zealous labors in behalf of the school. The work of the Students' Church Missionary Association was presented by the Rev. Mr. McNulty, the present Secretary. Mr. John W. Wood was the next speaker. Miss Knapp, the Dean of the Deaconess' School in New York, told of the varied requirements for the successful deaconess. The Bishop of Porto Rico spoke on the General Missions of the Church.

On Friday morning, the concluding Bible lesson was given by Bishop Van Buren. The subject was "The Advent of the Kingdom." The Bishop also made an address on the Church's Missions in Porto Rico and Cuba.

In the evening, the Rev. Samuel Hart, D.D., who had presided after Bishop Brewster's departure, gave the farewell address. Mr. Wood was the next speaker. The Bishop of Western Texas spoke from the text, "I will now turn aside and see this great sight, why the bush is not burnt." The benediction was given by Bishop Johnston, and the school was at an end.

A committee was appointed to consider the feasibility of holding a session in the summer of 1905.

THE AUGUST meeting of the Fairfield County Clerical Association was held at Trinity, Southport (the Rev. Edmund Guilbert, D.D., rector). The essay was by the Rev. E. Livingstone Wells, on "Marriage and Divorce, Civil and Ecclesiastical." This was a paper of especial value, as Mr. Wells, the son of a clergyman, was for some years a member of the bar.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Improvements at North East.

THE REV. J. GIBSON GANTT is busy repairing and improving the colonial Church of St. Mary's, North East. The building was erected in 1743, and is the third one upon the spot. The records of the church, dating back to 1716, are in good condition, and possess much historical interest. Robt. S. Burkings, LL.D., of St. Louis is having a tower placed at the south door of the church, in memory of his parents, who were members of the Church. The church's interior will be completely ornamented, and the chancel and choir will be rearranged, but nothing will be done to destroy the architecture of the venerable building.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

See City Notes.

A NEW slate roof has recently been placed on the Cathedral at Fond du Lac at a cost of \$4,000.

THE CONVENT of the Holy Nativity is making good progress, but will probably not be completed before spring.

IOWA.

T. N. MORRISON, D.D., Bishop.

New Church at Chariton—Cedar Falls—Notes.

THE CONSECRATION of St. Andrew's Church, Chariton (the Rev. Frank W. Henry, rector), is appointed to take place Wednes-

day, August 31st. The building is of Colorado red granite (exterior) and Bedford Indiana stone (interior) gray. The proportions of the building are about perfect. It is cruciform with tower. It is one of the handsomest church buildings from an architectural and ecclesiastical point of view, west of the Mississippi River. Finished in oak, with furniture of highly finished quarter-sawed oak, chancel rail, choir rail, pulpit, eagle lectern, credence-shelf, font cover, also marble altar with steps of marble. The architecture is Norman Gothic. The furniture and altar are memorials. The largest contributors to the church building, Mrs. Elizabeth Hammers and Mr. S. H. Mallory, have departed this life, and handsome memorial tablets to them will be placed in the church building.

The two-story rectory is adjoining the church building on a quarter block, which is free from debt. The building alone cost \$24,000. The present rector, Rev. Frank Williams Henry, has been here since May 1902. The Rev. J. A. Russell, rector emeritus, is still a resident of Chariton.

THE NEW ORGAN recently purchased for St. Luke's Church, Cedar Falls, is now in place and in use. The instrument has been purchased through the interest of the young people of the parish.

THE CHOIR BOYS of All Saints', Chicago, camping near Lyons, rendered a beautiful service at Grace Church on July 31st. Through the kindness of a generous layman, first the rector and a party of friends and afterward all the older members of the choir, in charge of the choirmaster, enjoyed a visit to the St. Louis Exposition.

Improvements are soon to be made in the interior of the church. A trussed and timbered roof is to take the place of the present plaster and probably a rood screen will be erected.

BY ACTION of the Waverly Deanery, a course of lectures on Sunday School Methods is to be offered the various parishes soon. The course is to be given by a number of the clergy in the Deanery.

THE RECTOR of St. Paul's, Harlan, the Rev. Dr. S. R. J. Hoyt, has assumed charge. The parish considers itself fortunate in securing one who has for so many years been such a strong missionary in the Diocese. Mr. Cameron Morrison, son of the Bishop, has been lay reader here for some weeks.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

St. Paul's—Anniversary at Lynbrook—Brooklyn Church Condemned.

MANY ALTERATIONS are being made in St. Paul's Church, South Brooklyn, of which the Rev. W. E. L. Ward is rector. The chapel adjoining the church, in which the daily services were held, has been transformed into a parish house and will soon be ready for the use of the various guilds connected with the parish. The vestry room has been enlarged by the removal of a dividing wall, and the altar from the chapel has been installed therein, making a very attractive oratory where most of the daily services, especially the early celebrations, will hereafter be held. The present arrangements will however be only temporary, as when there are funds in hand sufficient for the purpose, it is intended to construct a side chapel and practically rebuild this part of the church. The choir room will be overhauled and considerably brightened up and many other necessary improvements will be made. The branching candlesticks that stood on the main altar for many years have been replaced by single ones, eight in number, tall and very massive. They are memorials from various parishioners, and add dignity to the beautiful mar-

ble altar, also a memorial from the Ford family. A preaching crucifix of exquisite workmanship, the gift of Mr. Clarence M. Lindsay as a memorial to his brother, has been placed in position on the wall just above and back of the pulpit, and a sounding board already provided for, will soon be erected. Several other gifts have been received and minor improvements have been made. There has, however, been no interruption of the services. There is a daily celebration on Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays at 7, requiem on Fridays at 8, and the weekly Eucharist for Communions on Sundays at 8. The rector officiates at all of the Sunday services, coming every Saturday from Newburgh-on-the-Hudson, where he is spending his vacation, and remaining in the city until Monday, or later, if his presence is required. The future of the parish, which but a short time ago did not appear to be very bright, owing to frequent changes in the rectorate and other causes, is now believed to be assured. It is undoubtedly destined to become the Church home of Catholic minded Churchmen and women of the entire Borough.

THE FIRST anniversary of the organization of Christ Church, Lynbrook (Rev. Edward Heim, minister in charge) was celebrated Sunday, August 7th. The Archdeacon, Rev. Henry B. Bryan, Canon of the Cathedral, was unexpectedly called away and in his absence the sermon was preached by the deacon in charge. In the afternoon, a choral vesper service was held by the Rev. Mr. Heim at Grace chapel, Long Beach. At the evening service, Archdeacon Bryan officiated. A beautiful altar desk was blessed by the officiant. It is a memorial to Mrs. R. D. Jaques, and bears the following inscription: "To the Glory of God and in memory of Elizabeth Jaques. Anno Domini 1904." After service the subject of a site for the new church was discussed, but as no eligible site was available, it was decided to continue service in the building now occupied.

THE BUILDING occupied by the congregation of St. Augustine's Church (Rev. G. F. Miller, rector), Brooklyn, has been condemned, and the vestry have discontinued services therein. This congregation of colored people have faithfully maintained their parish, and this condemnation on the part of the city authorities will necessarily give an added weight to their burden. Sometime past, this congregation had a conditional offer of the property and building, provided the sum of \$5,000 was raised. The apathy of Churchmen in this vicinity made the proposition of none effect. There seems to be much agitation on the colored question, but little practical effort.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Mission of the Angels—Woman's Auxiliary.

WHEN THE memorial Church of the Angels, in the fields between Los Angeles and Pasadena, was placed under the charge of the Rev. Dr. A. G. L. Trew, in January last, the part of the city assigned to it included the two districts known as Garvanza and Highland Park. The latter is a rapidly growing section, with a relatively large proportion of Church people; but on account of its inconvenient location, and for other reasons, the number of those who became connected with the Church of the Angels was small, while many others were drifting away.

After full consideration it was decided by the Bishop that an independent work should be begun in Highland Park; and with that view a meeting was held on March 15, at the residence of the Rev. Dr. Trew. At that meeting a mission was formally organized in accordance with the canons, under the name, "All Saints' Mission." Two

months from that day, on Sunday, May 15, the Bishop preached in All Saints' chapel, a substantial building, Churchly, well equipped, and accommodating two hundred persons.

The mission has an excellent lot, in the best possible location for its purpose; secured for it by the generosity and earnest interest of Miss Harriet Frances Coryell. The front of the lot is reserved for the permanent church, to be built in the future; the chapel occupies the rear. A panelled beam, surmounted by a rood or cross, and supported by graceful pillars, extends from wall to wall and divides off space sufficient for a sanctuary at the east end of the hall. A heavy curtain is unrolled and hangs from within the beam, whenever the hall is in use for any other purpose than worship.

Already All Saints' mission has received many memorial gifts which will be worthy of the future All Saints' Church—a solid silver set of Communion vessels, given by Mrs. Caldwell of Omaha, in memory of her father, John W. Hugas; a pair of massive eucharistic candlesticks, given by Mr. and Mrs. Miles W. Dodd, as a memorial of their first-born child; an extremely handsome brass altar cross, given by Mr. and Mrs. Robert H. Lindsay, as a memorial of Henry Marryat Lindsay and Emily Catherine Lindsay, their brother and sister. Miss Lindsay died a few months ago, having been the head of a mission in East London, maintained by Wellington College. Also the largest edition of the Marginal Readings Bible given by Frederick Leonard, in memory of his father, Harold F. Leonard; a very beautiful, adjustable brass altar desk, as a memorial of Captain David R. Risley, by his five nieces, the Misses Alice, Lizzie, Margaret, Grace, and Martha Brown of San Francisco. Other memorial gifts have been promised.

A good Sunday School has been established, and there is an efficient Woman's Guild, as well as an ardently active branch of the Woman's Auxiliary. At the July meeting, before adjourning for the summer, the treasurer's report showed that All Saints' branch of the W. A. had sent out during the eleven weeks of its existence, \$68.50 for missionary purposes, in the Diocese and abroad. The mission began with forty communicants on its roll; there now are seventy.

It would not have been wondered at if "Auxiliary" enthusiasm had abated somewhat after the annual meeting in May, which came so soon after the fine meeting held during the session of the Seventh Missionary District Conference in Los Angeles in April; but the work goes on with undiminished interest, and two of the most eventful meetings of the year have taken place of late; one, held in June, in the interest of "the United Offering Fund," and the other, the Summer Quarterly Meeting, ordinarily held at one of our seaside towns, was called for the 18th of July, at St. John's Church, Los Angeles. Bishop Partridge, who was a fellow-laborer in the Chinese mission field, and an old friend of the Rev. Lawrence B. Ridgely, rector of St. John's parish, came to Los Angeles at this time. It was with undivided attention that the Bishop's account of the Church in Japan, and the Diocese of Kyoto in particular, was listened to; and instead of the diminished attendance usually found at this season of the year, the Auxiliary women and their friends were present in goodly numbers, as well as many of the clergy and laity of Los Angeles and near-by towns. Absorbing interest in the "heart of Japan," as Kyoto is called, was created by Bishop Partridge's talk; and among the interesting things told of Bishop Nicolai, the Russo-Greek Bishop of Japan, of whom Bishop Partridge spoke in the highest terms of admiration, was that he subscribed for *The Spirit of Missions*, because he considered it the best journal of its kind. The offering was given for missions in the Diocese

of Kyoto. Miss Hitchcock read an admirable paper on the proposed change of the Auxiliary day, from the feast of the Epiphany to the Feast of the Presentation in the Temple, the advisability of which is obvious.

After the Bishop had pronounced the benediction, an hour was spent in informal conversation and tea was served in the guild room.

THE REV. THOMAS C. MARSHALL has arrived with his family and has taken up the work of the Church of the Neighborhood, Los Angeles.

LOUISIANA.

DAVIS BESSUMS, D.D., Bishop.

Death of Rev. J. W. Moore.

THE DEATH of the Rev. John William Moore, rector of St. George's Church, New Orleans, occurred in that city on August 8th. Mr. Moore was an Englishman by birth, and was graduated at Lichfield College in 1884, ordained deacon in 1886 by the Bishop of Newcastle and priest in 1888 by the Bishop of Nassau, both of which Bishops acted for the Bishop of Jamaica, in which Diocese Mr. Moore was then resident. He was engaged in educational and parochial work in British Honduras until 1888, when, coming to Louisiana, he became rector of Grace Church, Monroe, serving also for a time as Archdeacon of Shreveport until 1891, when he accepted his last rectorship at St. George's, New Orleans.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Burial of Dr. Donald—Several Bequests—Vacation Items—Winchester.

THE FUNERAL of the Rev. E. Winchester Donald, D.D., took place from Trinity Church, Boston, August 9th, at 12 M. The clergy of the Diocese and visiting clergy robed in the chapel, and formed in a procession headed by the Rev. George L. Paine, rector of St. Mary's Church, Dorchester. Thence they moved into the church, followed by the wardens and vestrymen of the parish, including Mr. Charles H. Parker, who up to a few months ago had been a warden or vestryman for fifty years. Next came Bishop Lawrence and Bishop Codman, followed by the Rev. William R. Huntington, D.D., the Rev. Leonard K. Storrs, D.D., the latter representing the Standing Committee of the Diocese, the Rev. Leighton Parks, D.D., the Rev. Reuben Kidner, the Rev. Milo H. Gates, and the Rev. E. S. Travers, the present curate of Trinity. Following these came the honorary pall-bearers, Professor Barrett Wendell of Harvard, Ex-Gov. Charles H. Allen of Porto Rico, F. D. Lewis, and W. C. Brownell of New York; then the body bearers, including the Rev. William H. Dewart, for many years a curate of Trinity. Directly following were the mourners, including the venerable father of Dr. Donald.

The sentences were said by Bishop Lawrence. The Rev. Dr. Huntington read the lesson and the Bishop of the Diocese concluded this part of the service with prayers and Creed. The choir sang the chant. At the committal service, the two Bishops and five clergymen surrounded the bier while the Rev. Dr. Huntington read this part of the service, the Rev. Reuben Kidner casting the earth upon the casket. The choir then sang "How blessed is thy dwelling place," the setting being from Brahms' *Requiem*. The hymn "I heard the sound of voices" followed, and at the conclusion of the benediction, by the Bishop of the Diocese, the choir sang "Ten thousand times ten thousand."

The church was beautifully garlanded here and there with flowers. The pulpit, shrouded in black, was fronted with a wreath of purple asters, while at the foot of the chancel in a conspicuous part was laid a

wreath with the inscription "Harvard '69." In the chancel was an arc of laurel with large and small palms grouped around. The altar rail and choir stalls were festooned with flowers, and at the background of the decorations of the chancel stood a large cross of white lilies, and on each side of it, large clusters of red roses.

The interment was in Trinity cemetery, New York City. Four children of Dr. Donald are buried there, and it was his expressed desire that his body should lie beside them. At the conclusion of the service, Bishop Lawrence called the clergy together, and appointed the Rev. Messrs. Dewart, Kidner, Paine, Storrs, and Chabre as a committee to draft appropriate resolutions.

THE WILL of Miss Mary McG. Means has been probated, and leaves \$1,000 to the Rev. Dr. Donald, \$1,000 to the poor of Trinity Church, Boston, and \$2,000 to the House of the Good Samaritan.

ARCHDEACON BARCOCK and wife of the Diocese of Massachusetts are in Hull for August. The Rev. L. S. Shermer is officiating at St. Philip's, Mattapoisett, during August. The Rev. A. B. Shields has charge of Grace Church, Vineyard Haven, during August. The corner stone of the new All Saints', Methuen, will be laid August 17th.

THE NEW CHURCH in Winchester will be 120 feet long, 30 feet wide, and 36 feet high, with a seating capacity of 400, and the cost will be \$40,000 exclusive of organ and furnishings. It will be built of brick with stone trimmings, and will be placed on the lot, corner of Church and Chestnut Streets.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Diocesan Notes—Death of Rev. M. C. Stanley—Anniversary at Henrietta.

FOR THE FIRST time in the history of the society, the "Arab Patrol of the Mystic Shriners" attended Church services in a body one Sunday recently, at Trinity Church, Detroit (Rev. W. Warne Wilson, rector). Mr. Wilson is doing a good work in this parish and especially with men is he a favorite. He is secretary of one of the largest fraternal and beneficiary societies of the country.

THE REV. JOHN MCCARROL, M.D., rector of Grace Church, Detroit, and family, will spend August and September at Mt. Pleasant, Bretton Woods, N. H. Rev. Mr. McCarrol, who is Dean of the Detroit Convocation, will hold services every Sunday while away.

THE REV. STEPHEN W. FRISBIE, who was taken seriously ill last winter after a continuous service of 25 years as rector of St. James' Church, Detroit, has returned from an extended visit in California, and resumed his work among the people who love him so well. The Rev. A. A. Robertson, who acted as supply at St. James' during Rev. Mr. Frisbie's absence, has accepted a call to Trinity Church, Hudson, Michigan.

EPIPHANY CHURCH, Detroit, is still unsupplied. It offers a good field for some young priest.

WORK has been commenced on the rectory at Lapeer. It is to be constructed of brick, at an estimated cost of \$2,000 and to be completed by September 1st.

THE GENERAL MISSIONARY reports that there are 85 places in the Diocese where Church services could be and ought to be held, if workers could only be obtained.

ON MONDAY morning, August 8th, the Rev. Moses C. Stanley, an aged priest of the Diocese, resident in Detroit, died at his home in that city. Mr. Stanley was born in East Conway, N. H., 78 years ago. He was ordained deacon in 1874 and priest in 1875, both by the late Bishop Talbot of Indiana.

He was for a time assistant at St. James' Church, Goshen, and afterward rector at Mishawaka and Elkhart, all in Indiana. Coming then to Michigan, he was for some years missionary on Mackinac Island, where he was largely instrumental in building Trinity Church, and later had charge of St. James' Church, Dexter.

He retired from active work about eight years ago, removing to Detroit. Since that time he has done such clerical work as his health would enable him to do, especially, during the past year, at St. Joseph's Church. He was overcome by heat on July 18th and has been gradually growing worse since that time. He is survived by a widow and three daughters, Mrs. D. W. Chandler of Ann Arbor, Mrs. I. N. Payne and Mrs. J. H. Walther of Detroit. The Rev. S. S. Marquis officiated at the burial service at St. Joseph's Church on Wednesday, and interment was at Ann Arbor.

CHRIST CHURCH, Henrietta, on the 9th inst. celebrated its 25th anniversary. All the former rectors were invited to attend. After Evensong the Rev. J. N. Chesnutt of Montana delivered an historical sermon, dealing with the material side of the divine Kingdom. This was followed by the present rector, the Rev. F. Nuttall Cockroft, on the spiritual side of the Catholic Church. After the service a banquet followed. The church here has been conducted on Catholic lines, and has thriven wonderfully during the past quarter century. It is situated in a beautiful lake resort and its influence is far-reaching.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Bishop McKim's Addresses.

BISHOP McKIM is kept busy during his vacation at Nashotah, in telling of missionary work in Japan to various Sunday congregations. Last Sunday he addressed the congregation at Nashotah chapel, and next Sunday, August 21st, will be at the Cathedral, Milwaukee.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Improvements in Orange.

DURING the summer, improvements are being made in Grace Church, Orange, especially in re-decorating the edifice, at a cost of about \$2,000.

OREGON.

B. W. MORRIS, D.D., Bishop.

Clerical Vacations—Portland.

THE CLERGY of Portland are taking their vacations. The Rev. Dr. Morrison, Rev. E. H. Simpson, Rev. J. Dawson, Rev. H. D. Chambers, Rev. W. A. M. Breck, Rev. W. R. Powell, are all spending theirs at Seaside, Clatsop Beach. Trinity choir boys spent ten days at the same point. Much credit is due the Bishop for providing a comfortable cottage at this resort, where the clergy can enjoy a rest, and at the same time provide services in the chapel for the resorters. The chapel has been improved this year by the painting of the exterior. Bishop Morris visited the chapel on the 8th and confirmed one adult.

SINCE the burning and the removal of Trinity Church from the downtown district in the city of Portland, no services of the Church had been held in that vicinity, until Sunday, August 7th, when a new work was started by the Rev. W. R. Powell. The services are held in a rented room, and the mission is known as the Chapel of the Transfiguration.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MCKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

ABOUT FIFTY YEARS AGO a parishioner connected with St. Thomas' Church, White-marsh (the Rev. Alexander J. Miller, rector),

began as a memorial to a beloved brother, a parochial school. This brother had served as a lay reader before there was a resident priest in the parish. This school was entirely supported by a sister of the deceased lay reader, who taught the higher branches to the older scholars. St. Thomas' parish school was always entirely free and was attended by the children of the best families in the neighborhood. Each Friday was especially devoted to religious training and the teaching of the lesson for the following Sunday. The older scholars were prepared for Confirmation. Many of the people in the parish have never known any other school, and thus the lives of many have been moulded under Churchly influences. When this lady's health broke down and she could no longer give her time and work to the school, it naturally lost the place it once had, none but little children attending it. After fifty years of usefulness it was deemed best to close the parish school connected with St. Thomas' Church. The family of the lady who started the parish school have been untold benefactors of St. Thomas' Church. They have given of their means and their devoted personal work to keep it alive in days when numbers were few and to promote its interests in every possible way. It was through their generosity that additions were made to the churchyard against the tombstones of which the British army is said to have built fires during the Revolutionary War. The churchyard now embraces about nine acres.

ANOTHER memorial tablet has been placed in the primary department of St. Matthias' Church (the Rev. C. Rowland Hill, rector), and will be unveiled in September. It is as follows:

To the Glory of God and in
Loving Memory of
ANNA GREBEL VOLKMAR.

Who, in charge of the Infant School
of St. Matthias' Church, Faithfully
served her Lord and Master from
1864 to 1882.

This is the second memorial tablet which has recently been placed in the primary department of St. Matthias' school. The first one is in loving memory of Mary E. Hopkins, in charge from 1882 to 1902. Arrangements have been made with Mr. Charles Thomas Lawson to be the new choirmaster at St. Matthias' Church. The church is closed during August and will be re-carpeted.

SERVICES at noonday on Fridays have been continued since the Lenten noonday services at old St. Paul's with a larger attendance than was anticipated. It is expected that special services will be held each day in this church during the annual convention of the Brotherhood of St. Andrew in Philadelphia.

THE CHAPEL of St. Ambrose's mission is rapidly nearing completion and it is expected it will be ready for use early in October. The Sunday School of this mission already exceeds the capacity of the house which has been rented and used for the past five years.

THE DIOCESAN LIBRARY in the Church House will be closed until September.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Gathering.

ON WEDNESDAY evening, August 3d, a quarterly meeting of the two departments of the Brotherhood of St. Andrew, senior and junior, of the Pittsburgh Assembly, was held at St. Stephen's Church, McKeesport. Representatives from most of the Pittsburgh chapters as well as those of the near-by towns were present. The Rev. D. L. Ferris, chaplain of the juniors, read the Scripture lesson and prayers; and three boys were formally admitted into the local junior chapter by the rector of the parish, the Rev. G. F. Rosen-

muller. Mr. C. E. E. Childers, President of the Church Club, made the first address, which was especially intended for the boys. Mr. George H. Randall, council member of the Brotherhood, made a strong appeal for further and more constant work in the Brotherhood field. Mr. Horton, Superintendent of the Newsboys' Home in Pittsburgh, told of the work under his charge, instancing the generous, liberal spirit shown by the newsboys to help other boys less fortunate than themselves. The Rev. R. W. Patton, chaplain of the senior Local Assembly, also made a helpful address.

Efforts are being exerted to secure a large representation from Pittsburgh at the Brotherhood Convention in Philadelphia.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

THE CONVOCATION of the Missionary District will be held at St. John's Church, Petaluma, September 9th, 10th, and 11th.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Missionary Work at Bennington.

A REMARKABLE instance of the value and the possibilities of energetic and aggressive missionary work, is to be seen in the history of Bennington for the past three months.

Bennington is a town of about four hundred inhabitants, some twelve miles distant from Minneapolis. Here, the Rev. Dr. Griffin began work on the first Sunday in May. Since then, in addition to the three services and Sunday School at Minneapolis, he has driven there and back each Sunday afternoon. At first, he had a short service of hymns and prayers and preached. Afterward, evening prayer and sermon become the rule, as the people became familiar with the Prayer Book. Dr. Griffin also went over each Friday, and many other days, and spent the entire day calling upon the people in the place and in neighboring farmhouses, teaching those who were willing to learn, concerning the Church. It meant hard work for an already busy man; but the results are to be seen in the following facts. While he found three families having former relations with the Church, there are now 23 families, or 80 individuals, and there have been 21 baptized. The people sent a request to the Bishop that he would organize them as a mission under his care. He visited the place on August 7th for this purpose, formally organized the mission of the Transfiguration, and confirmed sixteen adults, six of whom were leading men of the town. At the same time, Dr. Griffin, acting for the people, presented him with the deed for two lots, which are well adapted for a church. The present prospect is that here a church will be built in a few months, without any debt.

As there are many who think that such work as this can only be done by drawing from other congregations, it is a noteworthy fact that only one of those who have been gathered together belonged to either of the two congregations of the place. It is true in many other places of the District that the religious bodies have, for several reasons, failed to reach many intelligent people, and there is abundant opportunity for us to work. What has been done in Bennington can be done in many places, but it can only be done by good and intelligent priests, who are willing to work. The Bishop has work for two or three such men at once.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Tablet at Summerville—Cornerstone laid at Florence—Greenville.

ON THE Ninth Sunday after Trinity, in St. Paul's Church, Summerville, a handsome mural tablet to the memory of Professor

John Gadsden was unveiled. Mr. Gadsden was for many years headmaster of the Porter Military Academy, Charleston, and the tablet is the gift of some of his former pupils. The service was conducted by the Rev. J. C. Jager, rector of St. Paul's, and Rev. Percival H. Whaley, now of Pensacola, Florida. An address was made by Mr. Whaley, and speaking as one of Mr. Gadsden's pupils who knew and loved him, he paid a glowing tribute to his memory, in words which find an echo in the hearts of the many who were privileged to come under his influence.

The tablet is of white marble on a background of gray, and bears the following inscription:

"Fidelis usque ad mortem."

JOHN GADSDEN.

May 31, 1833—June 18, 1902.

This tablet is erected by some of his former pupils as an expression of love and remembrance. His high sense of honor and justice, his integrity and sterling worth, have left upon our hearts a lasting impression for good. His fine Christian example has inspired us with zeal to emulate his virtues and reach that high standard of moral courage which adorned his life.

ON AUGUST 3d the corner stone of St. John's chapel, Florence, was laid. The Rev. Harold Thomas, rector of St. John's Church, and Rev. H. H. Covington of Sumter, conducted the services, Mr. Covington making the address. In the stone were placed a copy of the minutes of the latest diocesan Council; some Prayer Books, and numerous papers. The new chapel is being erected in East Florence, and will be a great convenience to those members of St. John's Church who live in that part of the city.

DURING a severe thunder storm on the night of August 6th, the spire of Christ Church, Greenville (Rev. A. R. Mitchell, rector), was struck and damaged to some considerable extent. The lightning, apparently, struck just under the heavy stone cross which surmounts the entire building, and, passing down to the earth, tore out several hundred bricks, which, shooting out in all directions, broke two holes in the roof, one over the main body of the church, and one over the vestibule. This is the second time the church has suffered from lightning; about ten years ago the steeple was badly damaged.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Two New Rectories.

WORK has been commenced upon a rectory for the mission at Deadwood. It will be of brick and stone and will stand just back of the church.

PLANS have been drawn for a rectory to be built at once at Lead. The building will stand on the southwest corner of the lot, immediately in the rear of the church. It will contain three stories and basement, with square tower. Work has been commenced on the foundation.

SPRINGFIELD.

Geo. F. SEYMOUR, D.D., LL.D., Bishop.

Acceptance of Father Osborne.

FATHER OSBORNE has accepted his election as Bishop Coadjutor of Springfield, subject to canonical confirmation by General Convention.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Window at Woodstock—The Bishop on Negro Work—Notes.

AT ST. ANNE'S CHURCH, Woodstock (Rev. Thomas D. Windiate, in charge), on Sunday, August 7th, there was a memorial service with the unveiling of a handsome memorial

window commemorative of Thomas Barrom, Virginia Branch, and Christopher Barrom, members of the church. The window represents the boy Christ in the midst of the doctors, and cherubim make up the border of the window, which is round and very large, filling up the entire space at the end of the sanctuary and above the altar. It is the gift of friends and members of St. Anne's and adds much to the interest and beauty of the church.

DEAN MORRIS of St. Mary's Cathedral has returned from a journey through the Diocese in the interest of the Cathedral building fund, and has been quite successful.

THE SUMMER SCHOOL of Sewanee has opened with a good attendance, with representatives from Minnesota to Louisiana and from Arizona to Virginia.

BISHOP GAILOR recently addressed the Milford (Mass.) Conference on Negro Work, and was cordially received. He discussed at length the whole subject of the Negro's antecedents in Africa, the effects upon the Negro of the institution of slavery, and his progress since the war. He called attention to the discouraging statistics of crime among Negroes and their improvidence, and accounted for them by the three agencies of (1) wrong methods of education; (2) the introduction of the Negro into politics, and (3) the increase of negro population in cities. The Bishop spoke warmly of the goodness and fidelity of individual Negroes as a promise of the ultimate advance of the race in moral integrity and religious earnestness, and urged that Church people give adequate recognition to the Church's work among this people by contributing the means to carry on the work on right lines.

THE CONGREGATION of Christ Church, Chattanooga, have decided to break ground for their new church in the immediate future.

MRS. JANE ELIZABETH THURMAN of Memphis, daughter of Mr. John Reid, and a devoted member of the Cathedral congregation, passed to her reward on July 22nd. She was a beautiful Christian woman, charming in manner and person, and greatly beloved by all who knew her.

TWO NEW stained glass windows have been given to the Church Home, Memphis, by Mrs. B. B. Beecher.

WASHINGTON.

H. Y. SATTELMER, D.D., LL.D., Bishop.

Children at Colonial Beach—B. S. A.—Calvary Clover Planted—The Bishop.

THE CHILDREN from the Bell Home in Emmanuel parish, Anacostia, are now at the summer home at Colonial Beach on the lower Potomac, where Mrs. Davenport, the wife of the rector, has gone to take charge of them. In addition to the regular inmates, many others are received for a short period, or for the summer, so that the household numbers seventy-five or eighty, including attendants.

THE MIDSUMMER meeting of the Local Assembly B. S. A. was held in Emmanuel Church, at the special request of the parish chapter, to celebrate its sixteenth anniversary. Addresses were given by the Rev. W. G. Davenport, Col. Cecil Clay, and Mr. Barnabas Bryan. Action was taken towards securing the annual convention for Washington in 1907.

DURING the last month Calvary clover has been planted in the Cathedral grounds. This plant is a native of Palestine; but has grown freely in the open air in London, and abundantly in one garden in this country. The *Church Militant* gives a description of its peculiarities from which its name is derived. The leaves are trefoils, and as they

appear above ground, have a deep red spot, like blood upon each division; this will remain for some weeks, eventually disappearing. During the day, the three leaflets forming each leaf stand erect in the form of a cross, but with the setting of the sun, the arms are brought together, and the upper leaflet bowed over them, as if in prayer. In due time a small yellow flower appears, and after that, a little spiral pod covered with sharp thorns. As it ripens these thorns interlace themselves and form a globular head which, when quite ripe and brown, may be unwound from its spiral coils, and the striking resemblance to a Crown of Thorns is evident. Another point in connection with the name is, that it is said to be best to sow the seed about Good Friday. Each pod contains eight seeds. They are treated like any hardy annual, and may be planted in the open bed, or in pots or boxes as desired.

THE BISHOP is still at Atlantic City, and continuing to gain strength.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Kalamazoo—G. F. S. House—Bequest for Charlotte.

THE CHOIR of St. Luke's Church, Kalamazoo, is at Lake Cora for a ten days' outing. The boys are accompanied by the rector, Rev. Roger H. Peters, the choirmaster, Mr. William S. Clarke, and a number of the ladies. Five large tents are used and meals are taken at the hotel.

THE "HOLIDAY HOUSE" erected by the Associate members and friends of the Girls' Friendly Society of Chicago, at Glenn, near South Haven, has been open since early in June. A service of dedication was held by the Rev. Albert G. Richards of Trinity Church, assisted by the Rev. Woodford P. Law of South Haven. The President, Vice-President, and Secretary, with four other Associates, were present from the Diocese of Chicago.

THE MISSION at Charlotte has received nearly \$2,000 as a bequest of the late Mrs. John Markham. The deceased was a member of the Church at that point and the donor of two windows in memory of her father and her mother respectively.

CANADA.

Centennial of Quebec Cathedral—Notes of the Dioceses.

Diocese of Fredericton.

BISHOP KINGDON held an ordination service in St. Jude's Church, Carleton, July 17th. The Bishop consecrated the Church of St. Peter's, Westfield, on the 19th, assisted by the Very Rev. Dean Partridge and the rector of the parish. The building is a fine one, the interior finished in natural wood. There are six memorial windows. The old church was destroyed by fire some time ago. The altar cross given by L. Nase in memory of his wife was placed in position at the consecration service.

Diocese of Quebec.

SERVICES to celebrate the 100th anniversary of the consecration of the Cathedral of Holy Trinity, Quebec, will be held August 28th. It is hoped that the sermon at the morning service will be preached by the Archbishop of Canterbury. It is curious to read in the account of the consecration service, a century ago, that the service was fully choral and that there was a surpliced choir of thirteen boys and four men. The building cost \$80,000. The centenary committee has decided as a suitable way to celebrate the occasion, to form a Cathedral centenary endowment fund. At present the Cathedral has no en-

dowment, with the exception of \$5,000, bequeathed by Senator Price for the purpose. It is proposed that offerings should be taken up in every parish in the Diocese for this fund on August 28th. Bishop Dunn has authorized a form of thanksgiving to be used on that day, which may be used throughout the year until the conclusion of the centenary services in September 1905, when it is proposed to have special services to celebrate the occasion during the session of the General Synod in Quebec.—A VISITATION of the clergy is to be held by the Bishop at Lennoxville, beginning the 13th of September and concluding on the 15th. Rooms are provided for the visiting clergy in the College and the Bishop expects them to be his guests at meals in the College Hall. The first day a number of subjects will come up for discussion, the second will be entirely devotional and is to be under the direction of the Rev. Canon Welch, D.C.L., rector of St. James' Cathedral, Toronto.

Diocese of Moosonee.

THE MOOSE COTTAGE HOSPITAL for Indians has not been vacant for more than ten days at a time since the lady nurse went out from England a year ago to take charge of it. One old woman felt so comfortable that she did not want to go out at all. Bishop Newrit was expected to arrive at Missanabie with his family in the end of June. He has not yet decided on the place in his new diocese where he will take up his headquarters. THE REV. E. W. GREENSHIELDS, who received priest's orders on Trinity Sunday, in St. Paul's, London, sailed for his mission station at Cumberland Sound in July. It is not yet announced who will be the new Bishop of Moosonee.

Diocese of Montreal.

THE MONTREAL Gleaners' Union and the Woman's Auxiliary are arranging for a Missionary Loan Exhibition to be held in Montreal in February next. Archbishop Bond has consented to be president of the executive committee. Eight or nine courts, representing as many missionary fields, are to be opened and it is expected there will be addresses by missionaries on furlough.

MOST of the clergy of the Rural Deanery of Clarendon were present at the consecration of the new Church of the Holy Trinity at Alleyne, July 28th. The Bishop Coadjutor, the Rt. Rev. Dr. Carmichael, conducted the service and preached. At the meeting of the Archdeaconry of Clarendon, in the afternoon, hearty congratulations were extended to the rector and parishioners on the completion of the church.

Diocese of Niagara.

AT THE SUMMER meeting of the Deanery of Haldimand, held at Port Maitland, it was decided that the next meeting should take the form of a Sunday school convention and should be held at Caledonia in October. At the morning session a paper was given by one of the clergy on The Intermediate State.

ABOUT thirty congregations still remain to be visited in the Diocese on behalf of the Century Fund.

Diocese of Ottawa.

A CLASS for Confirmation was started this summer in connection with Christ Church, Ottawa.—THE REV. Canon Kittson, rector of Christ Church was taken ill August 5th with poisoning from the use of condensed milk which had been allowed to remain in the can after it had been opened. Canon Kittson was seriously ill for a time, but is now much better.

Diocese of Qu'Appelle.

ACCOUNTS of the contributions from this Diocese to the funds of the General Missionary Society are very encouraging. The apportionment, which has been increased each

year, has already been raised and more given than the assessment.

Diocese of Toronto.

MUCH SORROW is expressed at the death of the rector of the Church of the Messiah, Toronto, July 23rd, the Rev. John Gillespie. For many years he was a successful business man, only being ordained a deacon when he was over 50. He had, however, all his life been an enthusiastic Church worker.

THERE was a good attendance at the meeting of the chapter of the rural deanery of Northumberland at Norwood, July 18 and 19. Full choral evensong was held in the parish church on the next day. The subject of The Scarcity of Candidates for Holy Orders was discussed at the afternoon session.

Diocese of Calgary.

BISHOP PINKHAM, who is now in England, tells of the amazing rapidity with which his part of the country is filling up with new settlers. For fifty miles on either side of the railway there is not now a homestead unappropriated. One of the Bishop's purposes while in England is to find clergy willing to go out to work in his Diocese. He admitted that he preferred Canadian born or Canadian trained men, but said that he could not get enough to supply the quickly increasing demand. The Bishop expressed his satisfaction with the appointment of the Rev. G. E. Lloyd to the charge of the All-British colony in the Northwest. About fifteen mission stations, so far, are served, dotted over the colony. The Rev. D. T. Davies left England in June. He goes to assist Mr. Lloyd at Britannia.

TWO NEW MISSION stations east, and north of the Blackfoot Reserve are under consideration, and it is proposed to form the parish of Leduc and build a church there soon. In the last twelve years twenty churches have been built in the Diocese.—THE mission of Innisfail became self-supporting last Easter.

A LIMIT

ONE THING FOOD CAN'T DO.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable, life was a burden to me until I made a great discovery about food.

"I am an artist by profession and at that time was painting a large marine piece, but being in such poor health I could not do justice to it and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help, I decided to try a food I had heard so much about and that was the way I was led to use Grape-Nuts, and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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Educational

THE NEWLY chosen principal of St. Margaret's School, Buffalo, is Mrs. Van Winkle. In years past Mrs. Van Winkle was a Unitarian, but found her way to the Church through St. Andrew's parish, Buffalo, during the rectorship of the Rev. Harvey S. Fisher. She has for some years past been connected with that parish.

ST. MARY'S SCHOOL, Memphis, is being congratulated on one of her pupils winning the scholarship on competitive examination over five other schools of western Tennessee, representatives from which, and college graduates, obtained subscriptions to the amount of \$500 annually, to be given for a scholarship in some of the Eastern women's colleges. Miss Elizabeth Young and Miss Virginia Heiskell, two of the last graduates of St. Mary's, received the highest standings. The papers were passed upon in New York by representatives of Eastern Colleges. Miss Young will take advantage of the scholarship by attending Vassar. St. Mary's is under the direction of the Sisters of St. Mary.

IN AN APPRECIATIVE notice of St. Mary's School, Knoxville, Ill., the Quincy (Ill.) *Catholic Times* says: "The name of St. Mary's is familiar and dear to every Churchman in Illinois. Its fame is widespread in the Church. Its daughters all over the land are living witnesses to the refined culture and churchly training which are characteristic of the school. Dr. Leffingwell opened its doors thirty-six years ago. It has been given to him to see an unqualified success reward his devoted toil. The value of his services to the Church cannot be overestimated. His wise teaching, gentle guidance, and best of all, the inspiring example of an unselfish and unstained life will leave an enduring mark upon this generation and for the years to come."

THE COURSES at Grafton Hall have been extended by the addition of a School of Design in the Art department, and teacher of Library Science. A second year has also been added to the college work in accordance with the recommendations of the presidents of a number of our Eastern colleges. The school now offers two years' college work with extended courses in special branches, providing in all ten courses with sixteen instructors.

The Magazines

BLACKWOOD'S for July opens with "In Great Waters," by Alfred Noyes, a poem. Three chapters more of "John Chilcote, M.P." follow. Robert Farquharson contributes "A Plea for Landlords," with some good advice to the members of that class. "The Wooing of a Serious Man," by L. M. M., is a story which purports to be true in its main facts. Charles Hanbury-Williams, in "A Spring Trip in Manitoba," gives a realistic picture of the country where snow and mosquitoes occupy the same berth. "The African Colony" is another of many studies which Brit-ishers are producing on that vexed topic. Charles Whibley describes the career of "Lord George Bentinck," sportsman and politician of half a century ago. J. K. versifies "In Defence of the Bachelor." The usual "Musings Without Method" follow; and the number concludes with a series of brilliant descriptions by O. of "the War in the Far East."

IT WILL BE NEWS to the reading public that Russia has a counterpart to the shrine

of Lourdes—waters that are said to heal miraculously, flowing from a spring at Sarov on the site of the hut of St. Seraphim, the popular saint of Russia. Although Father Seraphim has long been venerated, he was not formally canonized until August 1, 1903, a ceremony in which the Czar and Czarina and the Dowager Czarina and others of the Court, besides the Church dignitaries, took part. It is believed that only two foreigners

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was the pioneer American trail west of the Missouri river and the results of that exploration of 1804-6 were of tremendous importance to the United States and they were never more apparent than now.

A publication relating to the Lewis and Clark expedition, just issued by G. P. Putnam's Sons, New York, stands peculiarly alone. This edition is a two volume, 8vo one, called "The Trail of Lewis and Clark, 1804-1904". The author, Mr. Olin D. Wheeler, is the well known writer of the popular *Wonderland* series of the Northern Pacific Railway, in connection with which he made his studies and researches for this work.

Mr. Wheeler has travelled several thousand miles over the route of Lewis and Clark. He has camped out, climbed mountains, followed old Indian trails, and visited remote points made memorable by those explorers. Their route across the Bitterroot mountains has been followed, identified and mapped.

"The Trail of Lewis and Clark" is illustrated in color and half tone from paintings, drawings and maps, by Paxson, DeCamp, and Russell, made under Mr. Wheeler's direction, and from photographs taken specially for the purpose. The writer tells his own story and supplements it with pertinent extracts from Lewis and Clark, and a host of other historical and narrative writers that connect the past with the present. Exact excerpts and photographic reproductions, in half tone, from the ORIGINAL MANUSCRIPT JOURNALS of Lewis and Clark are given. A chapter is devoted to the Louisiana Purchase, another to the preparatory measures for the exploration, and another to the history of each man of the expedition so far as known, including a discussion of the death of Captain Lewis.

The Louisiana Purchase Exposition at St. Louis, and the Lewis and Clark Centennial to be held at Portland, Oregon, in 1905, make this work peculiarly timely because written from the standpoint of actual knowledge of past and present conditions of the old trail and country.

"The Trail of Lewis and Clark" should be found in every public and private library in the land and the general reader will find in reading through its pages of large, clear type that truth is, indeed, stranger than fiction.

The book can be ordered through any bookseller or news stand or direct from the publishers.

"Don't Hide Your Light
Under a Bushel." That's
Just Why We Talk About

SAPOLIO

were present—an Englishman and an American, David Bell Macgowan, whose narrative of the impressive and curious scenes of this unique occasion is to appear in the September *Century*, with illustrations from photographs showing the Czar in the processions and the other scenes.

The article is incidentally a study of Russian peasant life, and records, among other things, how on this pilgrimage the people, in order to avail themselves of the reputed curative properties of the waters that flow from the well, would, without shame, strip and bathe in the brooks. Mr. Macgowan says that every Russian soldier wears an image of St. Seraphim, and that General Kourapatkin and Admiral Skrydloff received costly representations of the saint on leaving for the war.

FOR MANY YEARS the August number of *Scribner's Magazine* has been the Fiction Number of the year, noted for its selection of the best short stories obtainable, with the most beautiful and elaborate illustration in color, and in black and white.

The issue of this year is a remarkable one. It contains short stories by Rudyard Kipling, Edith Wharton, Thomas Nelson Page, Josephine Daskam Bacon, and others; serials by Robert Grant and Nelson Lloyd; and poems by Henry van Dyke, John Finley, and E. S. Martin. Certainly no more distinguished list of writers has appeared together in a single number of a magazine.

The frontispiece is a delicate piece of work by W. L. Jacobs, printed in colors. The pictures by May W. Preston are most novel and attractive, and are also reproduced in colors. Mr. Guerin's pictures of New York in the fog are exquisite poetic color illustrations, while Mr. F. W. Taylor's drawings, which are printed in black and tint, strike a new, strong, and original note.

A. B. Frost, Howard Chandler Christy, F. C. Yohn, Florence Scovel Shinn, R. H. Crosby, and W. H. Lawrence contribute numerous illustrations, and the richness of the number is completed by a cover in ten colors by S. Ivanowski.

"WIRELESS TELEGRAPHY TO-DAY," is the title of a very informing article, by William Mayer, Jr., in the August *Review of Reviews*. Mr. Mayer, who is a member of the American Institute of Electrical Engineers, and author of several books on wireless telegraphy, tells the reader the "how" of the wireless method, and thoroughly explains the workings of the apparatus. He also rapidly traces the development of wireless telegraphy, mentioning the different systems in use all over the world, describing the service of wireless telegraphy to the warring nations in the far East, telling of its effect on the transmission of news, and making plain the reasons for the intention of the United States Government to assume control of all wireless stations on our coasts. The article is illustrated with explanatory diagrams, and with portraits of Marconi, De Forrest, and Fessenden, the great names in wireless telegraphy.

SERMONS IN FLOWERS.

"Is it business to wear a flower?" This was the question asked me as I entered the office of a friend who looked at me through moneyed spectacles. I replied:

"It is my business to appreciate God's beauty. I buy a flower and wear it. You buy a weed and smoke it."

I left him and went to call on a sick man. The shade was drawn; a little pet-dog lay on a chair near the bedside. The only sound was the ticking of the clock and the heavy breathing of the sufferer. He had acted his part on life's stage; the curtain was almost

rung down, and, tired, he was going home.

I said a few kind words, but he seemed to be unheeding and far away. At last I took the flower from my coat and placed it in his folded hands. He detected the odor, and said, "Oh, a flower!"

I repeated some comforting promises from the old Book, and arose to leave.

He opened his eyes and said, "Water."

I reached for the teaspoon, for he could only take a few drops. He shook his head, and said, "Water—a glass—for the flower—so it won't die."

I did as requested, put the little flower in water, and placed it where he could see it; then I said, "I must go now, but I will send you a big bouquet of flowers. Look at them, and remember God loves you and will never leave you," and he said, "Thank you," and I left him.

The flower my friend criticised was the silent sermon the poor, sick man understood. When everything else I said failed, he smelled the flower, saw it, and spoke of the long ago. That flower, with softest links bound him to the home of his childhood, and to the eternal garden where loved ones blossom and bloom without decay. Rossetti was right: "Flowers preach to us if we will hear." He who was compared to the Rose of Sharon has said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the open, shall he not much more clothe you, O ye of little faith."—G. L. Morrill.

JUST ONE DAY

FREE FROM THE SLUGGER BROUGHT OUT A FACT.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago, when one day I did not use any coffee and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee, but I said, 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days, but got tired of the hot water and went to drinking coffee, and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum but had not made it right and did not like it, but now I decided to give it another trial, so I read the directions on the package carefully and made it after these directions and it was simply delicious, so we quit coffee for good and the results are wonderful. Before, I could not sleep but now I go to bed and sleep sound, am not a bit nervous now but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did and I don't have any of the smothering spells and, would you believe it? I am getting fat. We drink Postum now and nothing else, and even my husband's headaches have disappeared; we both sleep sound and healthy now and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

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